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SIR BARTLE FRERE'S POLICY.

THE oratorical reputation of the House of Lords somewhat misled the public, who imagined that the Zulu Question lay in a nutshell, and that, after the peers had discussed it, there could be nothing left for the Commons to say. "What can the man do that cometh after the king?" But Sir Charles Dilke has undeceived the public. In one of the most masterly speeches ever heard in any recent Parliament, a speech to which obvious and cruel injustice is done by the *Times* report, he reviewed the whole story of our relations to the Zulus for a generation past. In that speech he proved unanswerably that the policy pursued by Sir Bartle Frere during his short and mischievous tenure of office has been false to all the best traditions of the past, false to facts, false to the public instructions of his own Government, wrong-headed, perverse, loyal only to the fustian arrogance which passes for patriotism in these degenerate days. The hon. member for Chelsea reminded the House that from 1843 to within the last three years Natal had, with unimportant exceptions, enjoyed complete peace on its Zulu frontier. Yet during more than twenty years of that period Cetewayo has been ruler of the Zulus. It seems an odd coincidence that this savage monarch should have bottled up his spleen for so long a time, and of all occasions for uncorking the vials of his wrath, should have chosen the first advent of an imperial administrator and a "spirited foreign policy" to his neighbourhood. But Sir Charles Dilke proceeded to show that the coincidence has not been accidental. Now Sir Michael Hicks-Beach, between whom and the mover of the resolution the first night's debate was a mere duel, took up as to this matter a very irrelevant line of argument. He gave a portrait of Cetewayo which was by no means flattering, though we are not concerned to deny its truth. But it had nothing whatever to do with Sir Charles Dilke's description of the conduct of this barbarian potentate towards Natal. The Colonial Secretary seemed to imagine that Sir Charles had pictured Cetewayo as a dusky angel, and that if he could show the latter up as a sanguinary despot the Opposition would be covered with shame. Sir Charles Dilke did nothing of the kind. He only argued that, however unamiable the King of the Zulus may be, he has behaved towards Natal like a man who understood his own interest, and wanted peace with a neighbour confessedly more powerful than himself. Throughout all the most critical period of the dispute with Transvaal, despatches from Natal prove that the Natal Government thought the

Zulus to have been wronged, and bear testimony to the patience with which the latter refrained, through deference towards England, from righting themselves by force. The history of the award in favour of Cetewayo and its neutralisation by Sir Bartle Frere was given by Sir Charles Dilke exactly as we related it in a recent article. But he showed also, as the result of laborious mining in the mountain of Blue-books on African affairs, that Sir Bartle Frere had determined from the beginning on war, that he was disgusted at the unexpected justice of the award, that he cavilled at its terms as long as he could, and then managed to take everything out of it which could gratify or soothe the Zulus.

In one most effective portion of his speech Sir Charles Dilke argued that Sir Bartle Frere's intentions were too plainly indicated in his despatches to admit of any mistake. Yet the Government took no notice till March 19, when they seem to have thought it necessary to protect themselves by censuring him. But although they censured the policy consistently, persistently, and openly pursued by him from his first entry on his duties to the present moment, yet he is assured of their continued confidence. Such a thing is surely unprecedented. It is not to be paralleled by Sir M. Hicks-Beach's vague reference to some nameless colonial governor, censured for an error not stated, and yet retained in office. Every official makes mistakes. But there is all the difference in the world between mistakes in carrying out a good policy, and the inevitable culminating act of a bad one. The ultimatum and declaration of war were not unexpected aberrations, in a moment of forgetfulness, from a different course of policy. They were entirely of a piece with all that had gone before. Every despatch sent home indicated what was coming. And if the Government did not want an ultimatum and war they ought to have removed the man who was clearly bent upon them. If they keep him in office now it is plain that the issue was just what they desired. In fact, so little confidence have the public in the political honesty of the Government that Sir Robert Peel's extraordinary suggestion of a private solatium accompanying the censure will be believed by nine-tenths of the nation.

The Secretary for the Colonies made a long speech, with a simulation of high-spirited confidence. He entirely failed to meet the points made by the mover of the resolution. He adduced nothing whatever which could be regarded as adequate proof of hostile intentions towards Natal on the part of Cetewayo until he had been wantonly provoked by Sir Bartle Frere's tantalising modification of the award. It was in vain to adduce instances from a higher civilisation, in which private rights are respected after annexations of territory. The very point of the award in favour of the Zulus was that the intrusive Boers did not and could not possess any private rights as against the natives, any more than the holder of stolen goods can have against the real owner. The true solution of the difficulty about the Boer settlers was, as we have said before, that they should receive compensation at the expense of the State that had done the wrong, not that they should continue to eat up the land of the Zulus who were in the right. Of course the present House of Commons would vote that black is white, and that the moon is made of green cheese, if ordered by the Government. But not the less this debate is helping to open the eyes of a deluded nation.

THE DEBATE ON THE ZULU WAR.

AFTER a three nights' debate, Sir Charles Dilke's motion was defeated by a majority of sixty. This shows a falling off of more than fifty votes in the majorities which were usually given to the Government on the Eastern and Afghan Questions. This result is satisfactory because it shows that, although the present House of Commons, since it came into existence, has undergone a steady deterioration of character, the majority which Lord Beaconsfield has been successfully able to mould to his will during the last five years is at last beginning to show some signs of yielding to the emphatically expressed sentiment of the nation. The Liberal party in the division responded with unanimity to the call of their leaders. Only three Opposition members—Mr. Roebuck, Sir Edward Watkin, and Mr. Owen Lewis—voted with the Government, but it is a perversion of language to describe either of these hon. members as Liberals. On the whole, the Zulu question has been thoroughly discussed on its merits. The most pronounced Russophobic cannot pretend that Prince Gortschakoff has whispered evil counsels in the ear of Cetewayo, or that Cossack hordes have been seen hovering on the confines of that disputed territory which Sir Bartle Frere has made memorable in the annals of political chicanery. Very few extraneous elements of any kind have been introduced into the discussion. It is true that Sir Robert Peel foisted into the debate an attack on Lord Chelmsford, and thus gave Sir Charles Russell an opportunity of defending that officer at the expense of the dead commanders at Isandlwana, but with this exception the orators on both sides fairly grappled with the questions raised by Sir Charles Dilke's motion, which, it will be remembered, had exclusive reference to the censure which the Government had addressed to Sir Bartle Frere, and to their inconsistency in retaining in office the man upon whose conduct they had pronounced so severe a condemnation.

We think that the most thoroughgoing partisan of the Ministry will not pretend that Sir Charles Dilke's weighty indictment of Sir Bartle Frere has been answered. It was no more answered by Sir Michael Hicks-Beach than the arguments in Mr. Courtney's powerful speech were refuted by Lord Sandon, or than Sir William Harcourt's vigorous attack was successfully parried by the Chancellor of the Exchequer. Mr. Courtney, it is true, challenged the whole policy of the annexation of the Transvaal. Lord Sandon could only reply by a *tu quoque*. Even if it be true that the Opposition acquiesced in the annexation of the Transvaal, does that prove that Sir Theophilus Shepstone's high-handed proceedings were right? or relieve the Government of the responsibility which must necessarily attach to them in a far higher degree than to politicians who are not in office? The Government assured Parliament and the country not only that the annexation of the Transvaal was necessary, but also that the majority of the inhabitants had declared themselves in favour of British rule. It was statements of this kind that have turned out to be erroneous—or at all events very highly coloured—which induced the Opposition to support Lord Carnarvon's policy. But admitting that the misconduct of the Boers rendered it necessary that, in the general interests of South Africa, they should be brought under British authority, it by no means followed that we were bound to espouse their quarrels

against Secocoeni and Cetewayo. On the contrary, seeing that the injustice with which the Boers treated the native tribes was made the chief pretext for annexation, it is monstrous that, as Mr. Courtney said, we should have sought to conciliate them "by taking up their quarrel, continuing their injustice, and perpetuating the wrong which they had initiated." What was the remedy which ought to have been applied to these miserable land disputes? Sir William Harcourt says that "the proper remedy was to have done justice to the Zulus; and to have had without delay that arbitration which Sir Bartle Frere delayed by every form of obstruction and quibble." Sir William Harcourt's argument on this point was unanswered for the simple reason that it was unanswerable. The Chancellor of the Exchequer admits that Sir Bartle Frere, in sending his ultimatum at the time he did, made "a grave mistake," but, unfortunately, like other members of the Government, he does his utmost to minimise the blunder, while at the same time he deliberately ignores those antecedent acts of the High Commissioner which were characterised by a spirit of aggression. The Government are apparently so conscious of the weakness of their case that they endeavour to discover an ally in the person of the redoubtable and noble-hearted Bishop of Natal. Lord Sandon laid stress upon the fact that Bishop Colenso expressed his approval of that portion of the High Commissioner's message to Cetewayo which required him to disband his army and to change his marriage system. But Lord Sandon forgot to tell the House of Commons that, when the bishop to this extent approved of the message, he entertained the full belief that Sir Bartle Frere intended to act with impartial justice to the Zulus in the matter of the disputed territory; and, further, that when he discovered his mistake, he lost no time in denouncing the High Commissioner's policy in language of righteous indignation. Dr. Colenso has good reason to complain of the one-sided use which has been made of his testimony by more than one member of the Government. We will only add that his courage and humanity are as conspicuous in this controversy as they were when Langalibalele was made the victim of a colonial "scare."

The Cabinet have decided to maintain Sir Bartle Frere in his present position, and the House of Commons has, as was to be expected, approved of their decision by a considerable majority. The Government have thus incurred a responsibility the gravity of which it would be impossible to exaggerate; and, indeed, it is now well understood that they must be prepared either to sink or swim with the man of their choice. Meanwhile, new difficulties are springing up in Natal. Sir Bartle Frere and Sir Henry Bulwer apparently do not pull together; the cause of their differences being, it would seem, an important question of policy connected with the Natal Zulus. While the colonists all along have been free to fight or not as they felt disposed, the natives have been impressed *volens volens* into the military service. So much injustice has arisen from these high-handed proceedings that even the colonists are beginning to protest against the folly of stirring up disaffection among the three hundred and fifty thousand Zulus living in the colony. After what has occurred it appears to us impossible that Sir Bartle Frere, Lord Chelmsford, and Sir Henry Bulwer can continue to act together without great risk of disaster. Lord Beaconsfield, however, has decreed that neither of them shall be superseded, and unfortunately there is no appeal from his decision.

THE LONDON SCHOOL BOARD AND THE EDUCATION DEPARTMENT.

THE threatened financial deadlock in the affairs of the School Board for London has been happily avoided; but the crisis has not passed without throwing some curious light on the relations of this important educational council

to the powers that be. It will be remembered, perhaps, that, in explanation of the difficulty in which they found themselves, the School Board mentioned a "delay on the part of the Educational Department in forwarding to the Public Works Loan Commissioners the recommendations for loans to the extent of 91,000*l.*" in cases where the Department had already passed the plans, and where much of the expenditure had already been incurred." This statement was made in a communication to the Local Government Board, dated the 14th ult. "Their Lordships" of the Education Department, having had their attention called to this allegation, betrayed the irritation of their feelings by taking a very unusual course. They indited a rebuke, of which they forwarded copies direct to the daily papers on the very day when it was sent to the offending Board. This rebuke was incisive, vigorous, and scathing. It delighted the enemies of the Board, and made even the friends of popular education to shake their heads somewhat gravely. It flatly denied the allegations of the Board. "The impression conveyed, that the Education Department had, after finally approving the plans for the purpose of the required loans, neglected to send the formal recommendation to the Loan Commissioners," was stated to be "not in accordance with the facts." "The plans had not been finally approved by this Department. On the contrary, they had been returned to your Board with a request that after tenders had been obtained, but before any contract was signed, the plans and specifications might be sent back with an estimate." "No contract for the buildings should have been signed until the plans, specifications, and estimate were finally approved; and a special warning to this effect was, in each of the cases in question, addressed by this Department to your Board in accordance with the usual practice." What could be clearer? Manifestly this misguided Board had presumptuously and irreverently stolen a march upon a grandmotherly Government, and, counting upon its good-nature, had spent the money first, and asked for it afterwards. And so all people with well regulated minds cried out, O fie!

Now will it be believed that, in regard to these disputed loans, the School Board pursued exactly and precisely the same course which, with the approval of the Education Department itself, has been followed in regard to all the schools, with the exception of the first two or three that the Board have built? By the letter of the Department, the impression is conveyed that with regard to certain schools—they are, we believe, ten in number—the School Board has acted in an unusual and disorderly manner, notwithstanding the express warning of the Department. Such an impression is not in accordance with the facts. The Board have finished and closed the building accounts of 250 schools; and in regard to everyone of them, with the above trivial exception, they have followed without complaint or rebuke the very same routine observed in the case of these ten schools concerning which accusation is made against them. Now when the public learns this—and we have taken pains to ascertain that this is a demonstrable fact—they will naturally ask with what face the Department can now find fault. The secret lies in a fallacy of red tape. It peeps out in the passage above quoted from the letter of "my lords," where they say that "a special warning was in each of the cases in question addressed" to the Board "in accordance with the usual practice." What this means is, that in every case where a school board sends up plans, the Department, if they are approved, replies upon a printed form, which, amongst other things, requires an estimate of the expense to be sent up before any other step is taken. But an exceptional practice has prevailed in London. And this exceptional practice has been allowed and approved by the Department with regard to every one of the 250 schools already built; always with the above exceptions where the printed form was not yet used. The practice has been this. The Board have sent up,

together with the plans, not a mere estimate, but the tender they proposed to accept for the work. The Department had therefore no need to wait for the estimate of expense, as is implied on the printed form. And the approval expressed on that form has, in the case of every one of at least 245 schools, been taken to cover the tender as well as the plans. Common-sense would suggest that the saving of circumlocution thus effected is worth a good deal in the enormous work of the London Board. And for once red tape has given way to common-sense; for, as we have seen, the Department has uniformly accepted the arrangement.

But it may be said the Board at any rate gave an opening to cavil by taking the printed form, properly applicable only to plans, in a non-natural sense as applying also to the tender submitted. No; there is not even this loophole of escape for the Department. For in the beginning of 1875 the latter addressed a letter to the Board expressly sanctioning a departure from the prescriptions of ordinary routine. According to that letter the Board, as soon as a site was approved, were to send in a rough estimate of the cost of the intended building; and if this appeared reasonable the Department undertook to recommend a preliminary loan out of which the cost of the site and instalments of the contract prices might be paid. As soon as the finished plans were ready, and tenders received, these also were to be submitted, and if approved, supplementary loans were to be recommended. This is the course that has been followed without complaint in regard to all the schools undertaken and finished since that date. And this very same course, without any deviation whatever, has been pursued in regard to the schools for which the loans amounting to 91,000*l.* were unexpectedly delayed. It is true that the Department has meantime raised a general question as to the cost of schools, and has decided to refuse all farther loans until the Board can accomplish the impossible task of at once increasing the cubical space per child by twenty-five feet, and at the same time of lessening the expense. But no intimation whatever was given that this arbitrary and unreasonable decree was to apply to schools already undertaken in accordance with the arrangement of January, 1875. In our opinion the defence of the Board so far is triumphant, and the conduct of the Government in view of the chaos beginning to swallow them up, can only be accounted for by a passage of Scripture which describes the power of darkness as "having great wrath because he knoweth that he hath but a short time."

THE SPECTATOR'S "IDEAL PUBLIC WORSHIP ACT."

SPEAKING broadly, it may be said that there is dissatisfaction with the working of the Public Worship Regulation Act all round. The anti-Ritualistic party are dissatisfied, as they may well be, at finding that Ritualism is no more "put down" now than it was before the Act was passed. Though their opponents have not been seriously hurt, they are irritated almost beyond endurance at the assaults which, however vainly, have been made on their position. The High Church party are disgusted at legal proceedings which involve so much scandal, and threaten to violate some of their own cherished principles. And Broad Churchmen are chagrined at the prevalence of unrestrained antagonisms which are fatal to their dream of comprehension, and which so obviously tend to imperil the Establishment. It is not surprising, therefore, that, in some quarters at least, there are serious questionings as to the policy of the Act which has wrought such mischief, and an unwonted disposition to search out the cause of the disease, rather than deal with mere symptoms. Hence the *Guardian* has made the important discovery that litigation is too rough an instrument for the adjustment of Church disputes, and the Bishop of Oxford that wrangling in the law courts is not one of the methods which the Gospel sanctions. In other words, these two authorities agree in

virtually accepting one of the fundamental doctrines of the Liberation Society, viz., that coercion cannot be resorted to for the maintenance of religion without religion receiving a serious injury.

The *Spectator* makes equally frank admissions; though it propounds a remedy which is not in harmony with the admissions, and which, if adopted, would but aggravate the evils which it deprecates. Truly enough, it says that "it is plain that the attempt to put down Ritualism by Act of Parliament has failed," and that that is a reason "for considering whether the failure may not be due to a wrong conception, in the first instance, of the limitations of which legislation on such a question must necessarily take account." With equal truth, it says that it is not enough that the nation should be in earnest in willing to put down Ritualism; it must be in earnest in willing *the means*; and that, whatever might be the case when this Act was passed, the nation is now "not disposed to use the means with which the Legislature has furnished it."

The truth is that the principle of religious liberty has made such progress among us, that there is almost as much unwillingness to coerce even disobedient Churchmen as there is to coerce recalcitrant Dissenters. Mr. Tooth's imprisonment opened people's eyes to one of the logical consequences of an Establishment, and no amount of reasoning would reconcile the English mind to seeing scores of Mr. Tooths in gaol for ecclesiastical contumacy. This creditable dread of everything which looks like persecution, and which now so largely characterises English feeling, is, the *Guardian* admits, that which gives the Ritualists almost absolute impunity.

Well, what is the *Spectator's* remedy for the state of things which it correctly describes? Is it to give up coercion for the attainment of a particular religious end? That would be too logical, and too simple, for the mind of the *Spectator*. So it merely proposes that the end shall be so modified as to make it likely that it may be reached without the further employment of coercion. It therefore suggests that Parliament should give up all thought of enforcing uniformity of ritual, and content itself with ensuring that, so far as is possible, "no congregation shall have a ritual which it dislikes forced upon it." To carry out this proposal, it suggests that "no deviation from the ritual already established in any church should be permitted without the consent of two-thirds, say, of the habitual congregation." Further, the allowance of the desired Ritualism "should only be applicable to a fair proportion of the services held in the Church"; and, lastly, freedom should be given to the minority "to maintain a chapel of ease, in which services to their taste should be performed by a curate appointed by the incumbent, but nominated and paid by the congregation." And it goes on to illustrate how admirably such a system would meet the wants of those who wish for early, and those who wish for late, "celebrations," and how it would meet the exigencies involved in a change of incumbents, and generally would afford satisfaction to all but infinitesimal majorities. "All that need be insisted on would be that each section of the congregation should be content with being edified itself, and not insist on edifying its neighbours in spite of themselves."

Now, we say nothing of the aspect which this cool proposal to legalise the position of the sacerdotalists in the National Church must wear in the eyes of Protestant Nonconformists, nor of the gross injustice inflicted on those members of the State who object to the State-patronage of truth and error indiscriminately. The *Spectator*, in its love of comprehension, is not likely to be affected by any such considerations. But what will Churchmen, who believe in the wisdom of endeavouring to secure uniformity of worship in a National Church, and who think that one of the first objects of such an institution is to maintain a standard of doctrinal truth—what will they say to this proposal to abolish—really, or virtually—the Act of Uniformity, and to make the Establishment, by law, a very Babel of conflicting opinions and of conflicting rites? For it is idle to suppose that the adoption of such a principle could be confined to worship; since the argument that "each section of the congregation should be content with being edified itself, and not insist on edifying its neighbours in spite of themselves," is quite as applicable to religious teaching as to religious ceremonies.

Even Mr. Llewelyn Davies, with all his breadth, thinks that "alarming possibilities are suggested by this proposal," and he points out in detail the various legal difficulties which would be involved, and which would lead to consequences of the same kind as those which it is sought to obviate.

Another of the *Spectator's* correspondents says that the suggestion that the dissatisfied minority of a congregation should build its chapel of ease is really Congregationalism—which it is, with this important exception, that Congregationalism never thinks of embracing two or three differing congregations in one, with no other binding link than the use of a common building and of a common purse.

Dr. Littledale asserts that this proposal has been made, in almost identical terms, by the Ritualists ever since the litigation began thirteen years ago. That only proves that the Ritualists are wiser in their generation than those who, while opposed to them, yet by such proposals really play into their hands. The Ritualists desire nothing more than a legal footing in the churches of the Establishment, and can trust to time, and to their indomitable energy and zeal, for all the rest. The simplicity of the *Spectator* in supposing that Ritualism would not only quietly come to terms with the Evangelicals, but keep the terms when they had been agreed upon, almost surpasses belief. Parliament, it thinks, "might take counsel with the leaders of the two great parties in the Church of England, and ascertain from them what are the ceremonial practices upon which they set value," and then schedule them in two tables, annexed to the new Act of Parliament! As if ecclesiastical leaders could to-day pledge a party to practices, or to beliefs, with the slightest hope that they would be adhered to to-morrow—as though Ritualists, at least, would not take all that the new law conceded to them, and at once begin to struggle for that which it denied! And, as though their efforts, on the one hand, and the resistance which would be offered on the other, would not bring about precisely the same deadlock as that at which the *Spectator*, like everybody else, is now scandalised.

O! unlike the complex work of man,
Heaven's easy, artless, unencumbered plan!

may well be the exclamation of those who witness with astonishment the tortuous devices, and the fantastic nostrums, of men who, bent on maintaining at all hazards the principle of a Church Establishment, set at naught the plain teaching of God's Word, and the no less plain teachings of human experience. The right way happens in this case to be the easy way also; and, presently, when all their ingenuity has been wasted, thinkers and writers of the *Spectator* type will have to accept the inevitable, and to assent, with as good a grace as they may, to the adoption of purer and truer principles than those which they have so long and so vainly upheld.

AN AGRICULTURAL DEFEAT

THE victory gained for the farmers of Scotland by the second reading of the Hypothec Abolition Bill has been quickly followed by a double defeat administered to their English brethren in the rejection of Mr. Samuelson's motion for a committee to inquire into the operation of the Agricultural Holdings Act and the condition of agricultural tenancies in England and Wales, and of the Marquis of Huntly's suggestion of an inquiry into the depressed condition of agriculture and trade. This repulse shows that English farmers have not yet made themselves sufficiently audible in the only language which tells with the present Government—the language of political rebellion. Scotch farmers would have waited in vain for any favour such as that which they have recently gained if they had contented themselves with merely grumbling and passing resolutions in their clubs and chambers. But they have done more than this; they have made their wishes known by their votes and by pledges exacted from candidates for Parliament, and they plainly showed that they intended to be more active and united than ever at the next general election. In England, as we pointed out last week, there are signs of a political uprising on the part of the farmers; but it has not come to a sufficient head to give any alarm to the Government. English landlords are mainly on the side of the party in power, and as they have hitherto been able to control the votes of their tenants to a sufficient extent it is, apparently, still considered only necessary to preserve their favour. One concession to tenants was as much as the Government could ask their followers to submit to within a fortnight, and it was therefore decided that Mr. Samuelson's proposed committee should be refused. There appeared to be some doubt as to what course the Government would take as the debate was going on, but we are disposed to attribute the apparent hesitation to the fear of a defeat, excited by the neglect of the Conservative members to respond in sufficient numbers to the strong "whip" which had been issued.

When, however, it was seen that there was a sufficient majority on the side of the Government as the time for dividing drew near, Lord Sandon made a speech, obviously prepared beforehand, in which there was not the slightest sign of vacillation from beginning to end. The Government had clearly decided not to grant the committee if they could help it. To have been defeated on a motion for an inquiry into the failure of their own Act, would have been a humiliation to be avoided at any cost, even at that of granting a committee which would expose the failure; but when the doubts as to possible defeat were satisfactorily cleared up, all hesitation was at an end. Thus it appears that the Ministry are not yet at all alarmed about the allegiance of the English farmers, to whom they have administered, for the second time this session, a slap in the face. We say "a second time," because the refusal of the Premier to institute the inquiry suggested by the Marquis of Huntly was part and parcel of the decision previously arrived at in the House of Commons. The County Boards Bill has been framed almost entirely in disregard of the wishes of the farmers and all other ratepayers, with the exception of the favoured magistrates and their friends, and only the landowners were considered when it was decided to refuse to allow an inquiry into the conditions of land tenancy.

What will English farmers think of this latest illustration of the almost open cynicism of their avowed "friends"? Never were faithful allies more shabbily treated. Liberal farmers in Scotland are conciliated because they show that they can fight at the polling-booths; but the obsequious fidelity of English tenants goes for nothing. The farmer who runs may read, if he is not blind. Rebellion pays better than loyalty—that is as clear as the sun at noon. The Agricultural Holdings Act was passed ostensibly to remedy an admitted wrong. Nothing could be more conclusive on that point than the speeches made by the leaders and prominent members of the Conservative party when the Act was passed through Parliament. The measure is the laughing-stock of farmers throughout the country, as it has been almost universally set aside by landlords. Yet, when it is proposed to make an inquiry into the cause of its failure, the Government which introduced and passed it refuses to allow that inquiry to be made, and affects to deny the failure which is so patent to all observers. This refusal, too, comes at a time when a large proportion of the farmers are hovering over the brink of ruin, and when men who are well acquainted with the condition and prospects of the agricultural interest, like Mr. Read, Mr. Chaplin, and Mr. Barclay, have no hope of the producers of home-grown food being able to stand against foreign competition under existing circumstances. It might have been supposed that for the sake of the favoured landowners, whose rents are falling rapidly, an inquiry would be granted. But no; the landlords dread, even more than diminished rents, a complete exposure of the conditions on which they maintain their social and political prestige, and the Government will at any cost avoid the discredit of admitting that the Agricultural Holdings Act was a sham reform. Mr. Samuelson, in his well connected and forcible speech, conclusively showed that neither directly nor indirectly has the Act produced any appreciable effect whatever upon the conditions under which farms are held. He quoted extensively from returns which he had collected from a large number of correspondents in every county but one (Brecknockshire) in England and Wales. There were, of course, discrepancies in the replies to his series of questions, but the returns as a whole distinctly show that the Agricultural Holdings Act is inoperative on all but a few exceptional estates. They show also that the conditions upon which land is generally held are unsatisfactory in the extreme, and that very important alterations will have to be made in those conditions before capital will be attracted to the soil so as to develop its resources to the advantage of landlords, tenants, and consumers alike. Foreign competition is now so keen that those who cultivate the soil of this country require the most complete freedom of action, and all the advantages that can fairly be conceded to them. Instead of being so placed, they are handicapped in almost every imaginable way. Their landlords are, for the most part, mere life tenants who cannot spend money on the land without disadvantage; their capital is insecure; their crops are devoured by legally-protected game, and they can neither grow what they please nor sell what it pays them to sell. In short, as home producers, they are asked to make bricks without straw; and as competitors with foreign farmers they are tied hand and foot and then told to meet their free rivals in the markets as best they can. We

believe that it will be impossible to avoid much longer an inquiry into the conditions of agricultural tenancies, and all that the recent failure to obtain it has proved is that it will not be willingly granted by the Conservative party. Farmers should bear in mind that the majority against Mr. Samuelson's motion was composed entirely of Conservatives—their professed "friends."

Nothing could be more hollow than the attempts of Lord Sandon and other opponents of Mr. Samuelson's motion to show that the Agricultural Holdings Act is not the dead letter that every competent critic knows it to be. "Give it time and it will show that, indirectly, its effects will be satisfactory"—that was the plea. But the apology is as old as it is false. When Mr. Pusey's Tenant Right Committee sat in 1848, legislation was avoided on the ground that such Liberal customs as those which worked so well in Lincolnshire would be certain to spread gradually over the whole country. From that day to this those customs have not spread over twenty square miles of additional area. Still less will the utterly discredited Agricultural Holdings Act come into operation where it was at first rendered nugatory. It fell still-born upon the country, and no lapse of time will galvanise it into life. It requires to be first amended, and then made compulsory, before it will become operative. This was known perfectly well before Mr. Samuelson made his inquiry, and all that we have learned since is that the statesmen who are responsible for so discreditable a piece of legislation cannot be induced to remedy their own bad workmanship. They did the work grudgingly in the first instance, and nothing is more contrary to their wishes than to make it effectual.

As for the Marquis of Huntly's appeal, it is true, as Lord Beaconsfield told him, that he did not make out a good case. Dwelling as he did chiefly upon the inequality of local taxation, the marquis seemed to rest his case upon one of the least important factors which have to do with agricultural depression. The inquiry that should have been granted was that asked for by Mr. Samuelson, and by its rejection we venture to declare that the Conservatives have done themselves a serious injury. The farmers' capacity for taking snubbings from their "friends" is nearly exhausted.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Dean Stanley has been paying us one of those pleasant little innocent-looking visits which seem chiefly meant to exhibit his own catholicity. Here am I, he appears to be constantly saying, a live dean of the Church of England, quite ready to recognise the fact that you Presbyterians (especially if you belong to the Establishment) may, for anything I can see to the contrary, be as good Christians as I am. Such an assurance as that is of course fitted to be very cheering, and there are certain men among us who, after they have received it, grow to be so self-complacent as to become almost bumptious in their general bearing. Ministers of the Kirk when they are left to themselves are apt to have their moments of misgiving. Dissent here is too big a thing to be pooh-poohed. But when their great acquaintance the Dean of Westminster comes among them and condescends to talk as if he and they belonged to one great brotherhood, their courage rises, and such men as Dr. Story venture to blow off their steam in tall and would-be contemptuous speeches.

I have always thought, however, that the dean is a much deeper man than he looks. Through all his sermons and addresses a quiet purpose is revealed. He aspires to be in a way the Leighton of the time—that is, to promote uniformity of worship in the two kingdoms, first, by getting us all into a comprehensive Establishment, and, second, by the adoption here of a moderate Episcopacy. When in Glasgow the other day, preaching by invitation a sermon in a Presbyterian church, he actually had the assurance to recommend to his audience the appointment of bishops in our rural parishes! This is not the only instance in which he has shown the doubtful taste of taking advantage of his position to appear with effect as a controversialist. When rector of the University of St. Andrews—a University open to all, and attended to a large extent by Nonconformist students—he used the occasion to argue in favour of Establishments; and now, from a Scottish pulpit, courteously opened to him, he tries to undermine the public confidence in our national form of Church government. Of course the take from this style of fishing is not likely to be great. But one wonders what the dean would have thought if Principal Tulloch had seized the opportunity offered him lately in West-

minster to argue in favour of the Divine right of presbytery! Dr. Stanley knows very well that such acts are generally understood to transgress the laws of courtesy, and we can account for his persistent forcing of his own private opinions upon us at unseasonable times only by the supposition that he is animated by the consuming zeal of a propagandist, or that he has such an inordinate idea of his own importance as to believe that he can afford to disregard among the State Churchmen of Scotland the common courtesies of life.

We are now in the midst of our School Board elections, and the din of war is heard on every side. The cumulative system of voting makes all results uncertain except this—that wherever there is a strong colony of Irish the Roman Catholic candidates will be at the top of the poll. That has turned out to be the case in Glasgow. No fewer than three priests have been returned by large majorities, and the same thing will occur in a day or two in Edinburgh and Dundee. In Edinburgh the contest is very keen—the Churches openly pushing for their respective nominees. You may wonder what the Churches, as such, have to do with the matter. But that is a question which Principal Rainey has no difficulty in answering. In closing the winter session in New College last week, he adverted to the subject of education in Scotland, and reminded his students that the Free Church had been compelled, at the Disruption, to take part in educational work; that numbers of parochial teachers had been driven from their posts for adhering to it; and that when the Lord Advocate's bill passed, it had 600 schools to transfer to the National Board. It was not reasonable, he argued, that a Church which had so deep an interest in the cause should be expected all at once to stand aside and leave things to be conducted anyhow. He might have added that the Church he represents trains a large proportion of the teachers. In 1843 there were two normal schools connected with the Establishment—one in Edinburgh, and one in Glasgow. The whole staff connected with these schools joined the Free Church, and they recommenced their work inside the new communion. Since then another institution of the same kind has been established in Aberdeen. And thus from three cities a constant stream is sent forth of young teachers—chiefly Nonconformists—who are now to be found occupying positions in the National Schools all over the country.

Among the Free Church candidates in Edinburgh is the youngest son of the late Dr. Guthrie. He is a rising advocate or barrister, and he is showing himself to be a worthy son of a worthy father, not only remaining true to the ecclesiastical principles which he has inherited, but also following the author of "The City's Sins and Sorrows" in his practical interest in social questions.

Professor Charteris rather surprised people the other day by suggesting in his closing lecture that the theological seminaries of the Free and United Presbyterian Churches should be affiliated with the University, and that the professors in these seminaries should have seats in the senate. Dr. Charteris is one of the Established Church theological professors, and he has not, so far as I know, distinguished himself hitherto by his liberality; so that this move from him has to most an air of startling novelty about it. What does it mean? I have my own thoughts, which I may communicate at a future time. But at present I must stop.

NOTES ON FRENCH AFFAIRS.

The course of events in France, as influenced by considerations of "Church and State," continues to be watched with tremulous attention, especially as the trying First of April is come and gone. As it approached, we were assured from Rome that the Vatican would not intervene in the question raised by the Minister Jules Ferry in his bill for the suppression of school-teaching by religious bodies, male or female, not authorised by the Government. More than a week, however, before the end of March, it was reported in Paris that the Jesuits were at work, with all their subterranean diligence, to prevent the dreaded calamity—"if possible." On the same authority we were, nevertheless, bidden to expect that "the measure would certainly be carried," if not precisely at the beginning of a new month, yet "sooner or later"; and, as it does not appear to have been sooner, it may come later, like the lagging spring. Let us say in parenthesis, that the measure affects twenty-seven fraternities, possessing eighty-eight houses, and a staff of no fewer than 1,937 active members.

In the meantime, nothing has occurred to confirm the rumour that M. Leon Say was

to resign office, or the other report that M. Waddington was to relinquish the helm. On the contrary, the main fact of recent occurrence tends to the expectation that the impartial stand made by M. Grévy's first Cabinet between the Catholics and the Protestants will be firmly and impartially maintained. The Bishop of Grenoble having issued a pastoral letter to the clergy of his diocese, in which M. Lepère, Home Minister and Minister of Public Worship, observed matter at variance, to his thinking, with the subsisting Concordat and with the civil law of France, the able successor of M. de Marcère has addressed his lordship in a letter which, if *suaviter in modo*, is assuredly *fortiter in re*. A tone so steady and decisive, it is remarked, has not been taken for many a year by any Minister of State towards any churchman. There was an excellent pedagogue whose juvenile charge well knew what was under his coat when from his lips there came the words "It is painful," &c. The formula always introduced the *ferula*. In like manner, the fatherly M. Lepère tells the Bishop of Grenoble that "it is painful to tell him that he has misrepresented the legal action of the Government against non-recognised brotherhoods and sisterhoods" when he described it as "an attack upon religion and the secular clergy." But the prelate did more than this when he dared to condemn as utterly void and of no effect any laws not sanctioned by the Church. Herein he not simply misconstrues the Concordat, but exposes himself to the charge of "exhorting his flock to misprision of their duty as citizens." The sting comes forth with penetrating force from under the words of the last sentence. The doctrine, says the Minister, which the bishop has preached, while always and everywhere reprehensible, becomes an error peculiarly grave when put forth in a regular pastoral from a prelate to the clergy and laity of his diocese, on account of the fear that party spirit will construe it into a high encouragement to defy the law.

It is evident that a severe and sleepless caution governs the conduct of French affairs in present hands; liable, on one side, to be construed into temporising, and, on the other, into compromising. The remarkable position in which the question whether or not the Chambers shall meet in congress or not, in order to their return to Paris, appears to evince the necessity for this careful feeling of the way. Judging from the composition of the Committee of the Senate on the subject, there will be a considerable majority against a conjunctive meeting, although two Ministers, M. Leroyer, Minister of Justice, and M. Léon Say, Minister of Finance, each in his senatorial bureau, advocated the return to Paris. That measure, we are told, would be opposed by senators of the Left, who, six years ago, voted against removal to Versailles—thereby, as is not unreasonably remarked, strengthening the adverse feeling towards a second Chamber. It remains to be seen whether the appeal to Republicans in either House made by the journal supposed to express the views of the President of the Deputies, in favour of a return to the ancient capital on the ground that it was "decapitalised" out of mere hatred to the Republic and Republican institutions, will have any positive effect upon the final settlement of the question.

The real personal conduct of M. Gambetta, so far as it is known—or, perhaps, guessed—gives rise, in some observant minds, to the impression that increasing years and ripening experience are making him "Conservative." We are to bear in mind, however, that this word has two senses—one, party or political, the other, simply moral. As to the facts, an English looker-on in Paris, familiar with France and Frenchmen, and with good means of information, states, under date of March 22, that "an effort was made in the early part of the week to oust M. Waddington from the Cabinet, but Gambetta speedily settled the matter by writing a letter recommending that the Ministry should remain unchanged." This interposition was understood as implying agreement in the policy which refrained from following up the condemnatory vote against the Ministry of May 16 by measures of impeachment. This, they say, separated the existing Cabinet from the positive and logical Republicans; but surely not more than many previous acts of caution, moderation, and self-denial which have characterised the conduct of M. Gambetta ever since the Republic rose up again out of the ashes of the second Empire. Than this kind of "Conservatism," one must agree with the worthy user of the phrase, "there is no better augury for the stability of the Republic."

But while some take this view, others mistake what seems meant for prudence, as indecision. This is the only explanation that can be given of the procedure of certain departmental officials who retain what should have been a little *briefere* authority. In a letter to Pastor Hirsch, of Gueret, in the Creuse, concerning religious meetings not authorised at Montier-Rezeille in that Department, the Procureur of the Republic has formally declared to him, that "he will not suffer himself to be stopped by anything in the fulfilment of his duty." Since the worthy Protestant minister, to whom this has been sent by the law-officer of the Republic, acts, speaks, and writes as one of a numerous body bent upon using their civil liberty for the furtherance of religious truth (in the

form they read and think it), it may be as well to transcribe his words on the occasion:—

It is not this that saddens me. What matter, to me personally, this process! I shall be condemned in a fine, and it will be paid by my brethren in the faith. They will send me for some days to prison, and my Lord will keep near me, and enable me to glorify Him even in my cell. But another end is pursued, and will be attained too surely. What is wanted is to frighten the good people of Montier-Rozeille. For a number of days past processes, justices of peace, gendarmes, quit not the locality, make inquiry on inquiry, provoke, threaten, intimidate, incessant in their miserable work.

The short comment of the Nismes *Evangeliste* on these facts is this:—"Our brother asks the prayers of Christians, which will not fail him in his painful circumstances"—a remark in which we detect no note of surprise, but rather a tacit implication that the case of M. Hirsch is but one of a class. We observe no slackening, however, in the zeal and devotion of those imitators of Christ and His apostles in France. M. Reveillaud, we read, continues his evangelistic mission, and succeeds wherever he goes in bringing about him attentive crowds. In the theatre of Saintes (the Charente) he held a conference on "Clericalism and Free Thought" before an immense auditory, whose applause evinced their sympathy in the views broached and supported by himself as the chief speaker. "He showed," we are told, "and without mincing the matter, that the only means whereby France can escape the perils of priestism are to be found in a sincere return to primitive Christianity by adhesion to Protestantism." While still in the district of Saintonge, M. Reveillaud (*adit nomen omen!*) held seven such "conferences" in as many different localities, and his visits "promise," says the *Evangeliste*, "to be prolific in fruits of revival." He was followed in his steps by a company of colporteurs, with a plentiful supply of good books.

Similar labours are reported from the Ain, from Marseilles, and elsewhere, by which it appears that it is a "stand-up fight" between priest and pastor—the latter daring even to time his appearances to coincide with morning mass and evening prayers, and yet gaining large, attentive, and unintimidated audiences.

To rescue these souls (says the *Petit Glaneur* of Fernex) from the toils of Clericalism, we must continue two regular Sunday services, one at the hour of mass and the other at that of vespers. The curés and the sisters make unheard-of efforts, going every Tuesday from house to house to turn aside the people, telling them a thousand things, but all to no purpose. The truth is we must have both a temple and a pastor among us.

In and around Marseilles M. Saillens has held full thirty weekly meetings, which have been numerous and attentively frequented, together with a whole array of Sunday-schools, Bible-classes, singing-classes, and a working meeting; and similar operations have extended to Nice.

SECESSION OF AN INDEPENDENT MINISTER.—The Rev. H. J. Martyn, who for fifteen years has been the pastor of the Independent Chapel, Cannon-street, Preston, has gone over to the Church of England. At the beginning of November the rev. gentleman intimated his intention to resign the pastorate, and his notice would have expired on the last Sunday of this month (April). On Saturday last, however, he sent word to two or three of the deacons that he had come to the determination of joining the Church of England, and that on the following day he would make a statement to that effect to the congregation, and preach his farewell sermon next Sunday. The deacons met the same evening, and decided that it would scarcely be right under the circumstances that he should preach next Sunday, but that he might make his statement on the following night—that is, last Sunday. The rev. gentleman, however, ascended the pulpit on Sunday morning. He felt himself somewhat aggrieved at the action of the deacons, and now said farewell to the congregation. On Sunday evening Mr. Martyn, accompanied by his wife, attended the parish church of Preston, and was seated in the vicar's pew. The affair has created some sensation in the town, as this is the third Independent minister who within a few years has gone over to the Church of England, the other two being Mr. Clapham and Mr. Briggs.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN THE WASTING DISEASES OF CHILDREN.—Dr. G. Saunders, C.B., late Deputy-Inspector-General Army Hospitals, Superintendent London Medical Mission, writes:—"I have used Dr. de Jongh's Cod Liver Oil extensively among the sick poor of St. Giles's, and consider it a valuable remedy, especially in the Wasting Diseases of Children. Dr. Staveland, Physician to the Metropolitan Free Hospital, writes:—"I can very conscientiously testify to the superior qualities of Dr. de Jongh's Light-Brown Cod Liver Oil. I have employed it with great advantage in cases of mesenteric and pulmonary tubercle, and in the atrophic diseases of children." Dr. R. C. Croft, author of "Handbook for the Nursery," writes:—"I have tried Dr. de Jongh's Light-Brown Cod Liver Oil, and find that it contains all the properties which render the Oil so efficacious. I find, moreover, that many patients prefer it to the Pale Oils, and are able to retain it more comfortably. It is almost a specific in many of the diseases peculiar to infancy and childhood, and I have seen marked benefit produced by its use." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Literature.

MATTHEW ARNOLD'S MIXED ESSAYS.*

We are glad to meet Mr. Arnold again. He is always a vigorous and brilliant writer—he stimulates thought and often provokes resistance by the unsparing way in which he criticises current beliefs—by his trenchant, lively, and what we may call saucy style, by the provokingly crotchety nature of his opinions and the fantastic methods he uses in expounding and formulating them, and by his extraordinary intolerance and injustice. The book before us is to a great extent free from the offensive personalities in which he is so apt to indulge. Not altogether so, however, and the offences against good taste and good fellowship are multiplied and aggravated. For instance, he repeats the vulgar and silly injustice of calling Nonconformists of our own type "fierce and acrimonious political Dissenters." He knows as well as anyone that Dissent is essentially a political matter, and that a non-political Dissenter is one who bears no witness for Dissent, as such, at all. And he knows too that this kind of language pleases only vulgar ecclesiastical Philistines (to use his own term) who can see nothing honest or sincere outside their own small paddock. Mr. Arnold nurses their rancour and provides missiles for their spitefulness. Mr. Arnold's rabid contempt for political Dissenters is one of the strangest of his many fantastic freaks. It rather puzzles us. It seems to us that the political Dissenters are just those who ought to command most of his respect. A non-political Dissenter he ought to think of as an unlovely being for ever occupied in reading "James's Anxious Inquirer," absorbed in the business of saving his own little isolated soul, shutting his eyes upon all great schemes for ameliorating the manners, laws, and culture of society. Whereas a political Dissenter has great social objects to claim his interests and occupy his powers; he lives for public uses and not for private ones only; whether his aims are right or wrong there is something ennobling about them, inasmuch as they carry him out of himself, enlarge the scope of his ideas, and bring him into fellowships and organisations that have a national frontage. His theories may be wrong, but he is going the right way to correct them—he is putting them to the test of actual experience, and encountering the friction which arises from contact with contending ideas. And last, not least, it is the political Dissenters who read Mr. Arnold's books and try to profit by them; the non-political ones turn to him deaf ears and hard hearts. Even political Dissenters are, however, somewhat shocked at the amazing frivolity which is coupled with his genuine earnestness. It is, indeed, rather melancholy to find so accomplished a writer indulging in literary gambols like a freshly liberated school-boy, and repeating his smart jokes over and over again as if they were the best fun out. Thus he gives us his impression of the comparative dignity and elevation of Dissenting services and those of the Established Church:—"The difference," he says, "is very much the difference between a reading from Milton and a reading from Eliza Cook"—and he rolls this precious morsel of wit over in his mouth with the boyish glee of one who has hit upon a clincher, shutting up all serious consideration by shouts of inextinguishable laughter. With similar good taste, observing how some folks are fussy about Ritualism, and others about the Burials Bill, it seems to him as though our nation were about to "divide itself into two vast camps, of Simpletons here under the command, suppose, of Mr. Beresford Hope, and of Savages there under the command of Mr. Henry Richard." It is true he hastens to explain that the leaders whom he thus rudely names are not like their followers, that Mr. Beresford Hope is not a Simpleton nor Mr. Henry Richard a Savage; but we do not think he mends matters much by this qualification. In fact, Mr. Arnold behaves exactly like the typical sprightly young man—Mr. Harry Foker, for instance—who would not hesitate to slap a bishop on the back or make a facetious dig at the ribs of a Cabinet Minister; the more venerable and distinguished the victim the more aromatic and palatable is the joke.

These "Mixed Essays" are nine in number. The first four, however, are all we care to take any notice of. The others need not have been republished; they are of quite inferior value; they are, for the most part, merely criticisms upon criticism, not original studies in literature.

The two essays on Democracy and Equality are, we think, among the ablest and most sug-

* *Mixed Essays.* By MATTHEW ARNOLD. (London: Smith, Elder, and Co., 1879.)

gestive that Mr. Arnold has ever produced. Mr. Arnold watches the advance of democracy with anxiety, seeing in it the decline of those influences emanating from aristocratic circles which give culture and dignity to society. He thinks the middle classes, especially the Protestant Dissenters, when they throw off the tutelage of the aristocracy, will have no ideal of high feeling or fine culture placed before them. The middle classes believe ardently in liberty and in industry, but these do not supply adequate culture for the intellect or for the sense of beauty, and do not promote good manners and refinement; do not in a large sense civilise. The middle classes are so absorbed in their own individual rights and possessions that they look upon State action in religion, art, and education with jealousy and suspicion, fearing lest their own individual vigour may be absorbed into the larger individuality of the State. It is, however, exactly to this State action that Mr. Arnold would look as a substitute for the influence of aristocracy. And he deprecates the hostility to State action which he sees in the middle classes, and summons them to a larger and more liberal social and political life on this basis.

We think that the middle classes and Dissenters are bound to listen with candour and docility to the monitions which so accomplished an instructor as Mr. Arnold has to offer. We do not ourselves see the same inflexible individualism which Mr. Arnold charges them with. It seems to us that the Dissent of the last twenty or thirty years has become somewhat modified in exactly this particular, and that it is still growing. Thirty years ago the most earnest Dissenters, that is the political Dissenters, were strongly opposed to any State interference in education. They contended that the substitution of State for parental action paralysed energies which ought to be active, and left the individual so far pauperised and enfeebled. The stern teaching of facts has to a great extent induced them to abandon this position, and they are now most desirous that the education of the masses should be organised and directed by the State. Mr. Arnold asks for more than this. As the upper classes have their Eton and Harrow schools, so would he wish large public schools for the middle classes to be extensively established, where a broad, liberal culture could be substituted for the meagre educational pabulum of the classical and commercial academies. It is quite possible that the next development of public opinion in the matter of education may take this direction. We are not aware of any Dissenting or middle class political or religious theory which commits us to opposition to it. We are quite able to recognise the great advantage that anyone gains by belonging to a great corporate body—and this *esprit de corps* cannot be too early awakened. If it can form a constituent element of school life, so much the better. And we are sure also that Dissenters as a rule are most desirous of giving their children large and liberal culture, and that in a continually increasing degree they are doing so. It is quite possible, too, that their theories of State action, its value and limits, may undergo still further development as the purely negative struggles which have been forced upon them cease to limit their point of view. English Liberals have not theorised very much on positive State action because the most important measures of reform that have occupied them have consisted in undoing past legislation. They have been battling with laws which were the product of a social condition when the individual was nothing and the State everything. Consequently, they have instinctively adopted a theory of the State which emerges from the reaction which these laws provoke, when the individual first claims his own right of well-being and expansion. At first he naturally springs to the other theoretic extreme, and assumes that the individual is everything and the State nothing, or that the State is only a contrivance to secure and protect the spontaneous self-development of the individual. But this is evidently only a provisional and preliminary position—a rough-and-ready theory made to fit in with outward circumstances, not a large comprehensive induction obtained by a broad historic survey of various types of national and individual life, under the guidance of a well-reasoned social and political philosophy. All that can be said in its favour is that, so far as experience goes, the time has not yet come when the State can be trusted with any notable extension of its control over individual culture. The merely negative work of undoing the over-exuberant paternal legislation of past time is not yet sufficiently advanced. Here, of course, what Mr. Arnold will consider our acrimonious pugnacity and our hideous conceptions of social life come to the front. We cannot consent to make any fresh start in State action till the existing connection between Church and State is aban-

done. Mr. Arnold vindicates the Church Establishment, not because he believes in the dogmas which it teaches, not because he has the least sympathy with its articles or its worship. He can force his quasi-Atheistic ideas into this mould, just as he could into a ritual dedicated to Jupiter or Buddha; and he calls us all sorts of bad and ridiculous names because we are not equally elastic, because we prefer unadorned truth to artistic fiction, because our sense of conduct and rectitude is so severe that we cannot suffer the holiest and most transforming verities to be used as a machinery for consecrating and supporting the worst abuses of caste and social corruption that disgrace our country. When this "burning question" has been settled, we shall be better prepared to consider other modes in which State action may be developed. Whether one of these new developments is to be the granting of a Catholic University for Ireland we need not at present discuss. This is the subject of Mr. Arnold's third essay; he thinks that the simple justice of acceding to this demand of the Irish Roman Catholics is so obvious that no one would think of opposing it were it not for the obstruction offered by the Puritan middle class, with their "defective type of religion, narrow range of intellect and knowledge, stunted sense of beauty, and low standard of manners." It is the "imperfect civilisation of our middle classes" that stands in the way of justice to Ireland. Mr. Arnold eulogises Sir Charles Dilke and Mr. Chamberlain because they do not in this particular share the prejudices of the class which they represent. It would carry us too far to expose all these misrepresentations and caricatures of the middle-classes, whom Mr. Arnold supposes to be Puritans for the most part, inspired by the *odium theologicum* against Romanism. Their antagonism to the endowment of a Catholic University is, he thinks, but an echo of the No Popery clamour which the spirit of narrowness and bigotry raises. The next time he writes on this subject he will, of course, repeat this calumny with equally scornful and insulting embellishments, though anyone who takes the least pains to understand us knows perfectly well that we oppose the establishment of an Irish Catholic University just as we oppose the sectarian features of our English Universities, from a perfectly intelligible general principle with which Popery has no more to do than Mormonism. We have had enough of cliquism and clerical absolutism in English institutions, and have no disposition to make a new departure in the same direction in Ireland. At the same time we are not so devoted with egotism as to suppose that our conceptions of political justice are the "last result of time," and can never be amended. And the best way to enlarge our conceptions is by liberating us from the engrossing preoccupation which is forced upon us by the unjust and sectarian institutions under which we live. Perhaps it is this that warps our ideas and limits our perceptions, and renders us incapable of discerning the nobler forms of justice which will rise into view when these giant evils cease to darken the air and shut in the horizon.

It might be worth while for Mr. Arnold to ask himself what social influences have given rise to the immense hatred which he and men of his type display to what he calls the Puritan section of society. The Puritan type which he describes has nearly died out among us, but his class prejudices prevent him from seeing this; he inflames his imagination by the picture of a seventeenth century type, and he thinks he is attacking nineteenth century evils. He is not alone in this delusion. The same notion prevails widely among the upper classes, and those whose likings and antipathies are formed under clerical influence. The tone of bitterness in which he indulges extends to other differences besides ecclesiastical; it blossoms in Jingoism and in rowdy interruptions of political assemblies; it may even find an entrance into the House of Commons, and express itself in cat-calls and other unlovely noises when Liberal members dare to confront Conservative prejudices. There is a deadly poisonous root of bitterness among us, dividing classes into hostile camps, and making differences of opinion causes of offence and symbols of warfare. It would be a good work for any man less biased and prejudiced than Mr. Arnold to give an exhaustive analysis of the causes of all this evil. The worst of it is that it flourishes most when those classes are most ascendant whom Mr. Arnold looks to as promoters of liberal ideas and gentle manners—the aristocracy and the clergy. It has not raged so fiercely for many generations as it does now. What is it that generates and envenoms these class prejudices? Our own conviction is that the huge social inequality caused by the Land Laws, and the deep religious antagonisms nourished by the Established Church are the evils that eat like cancer into our vitality. Let

Mr. Arnold devote a few "mixed essays" to these evils and cease from the evil work of adding bitterness and evil speaking to a strife which is already sufficiently fierce, and can only be assuaged by measures of practical and political amelioration, mixed with healing words of love and brotherly kindness. When Mr. Arnold addresses us again will he have the goodness to try conciliation instead of exasperation—frank and honest comparison of differences instead of denunciation and caricature?

MRS. BURTON'S TRAVELS.*

Mrs. Burton is an excellent companion. Cheerful, sprightly, a stranger to depression—at all events so far as literature is concerned—she carries us along in admirable temper. She sweeps gaily on her own course, with pretty wide glances to this side and that, full of goodwill, yet not wholly without a touch of prejudice. She communicates her opinions confidently on all topics that are suggested by what she sees; and she is wisely careful never to dwell too long on one subject. She has a kind of easy omniscience, which adds a piquancy to many of her assertions and asides. Her political views are very decided. She owns herself a Conservative, though she shows an independent spirit. At all events we are somewhat afraid that were the question of women suffrage and women candidates to be seriously stirred among us, the Conservatives would be somewhat suspicious of such alliance as she would offer them. Mrs. Burton is truly cosmopolitan in her views—is as off-hand with her opinions about the politics of Italy, Austria, Russia, and France, as about those of her own country, has very smart things to say concerning them all, and has clearly observed and thought a good deal about them. If now and then it must be admitted that she is somewhat too communicative of certain personal details, yet this must be held as justifiably furnishing a fitting qualification to the truly political and public-spirited atmosphere of the book. Now and then she indulges in a little bit of delicate sarcasm, and knows well how to give effect to her point by a certain kind of reserve and suggestiveness which women generally find it very difficult to cultivate, and which travel and extensive contact with society in various countries do not seem materially to lessen when a pen is in the hand, however efficiently it may have affected the lady in respect of conversation. Mrs. Burton has in this respect thoroughly learned her lesson.

By Paris, Venice, and Trieste she takes her route, proceeds to Port Said, through the canal and the Red Sea. We have a glimpse of Suez and a glance at Egypt and Arabia, and then we are carried on to India. Bombay and its most interesting points are well described, even after all that has been done recently, accounts of the Prince of Wales's tour included—for Mrs. Burton has knowledge enough to contrast place with place and race with race, and can revise her impressions leisurely, without robbing them of force and freshness. We must give one or two specimens of her manner, which shall be interesting and attractive in themselves. The following indicates a somewhat unusual form of distress through having Mecca pilgrim companions on a sea voyage:—

Imagine 800 Moslems ranging, in point of colour, of every shade, from lemon *café au lait* to black as polished as your stove; races from all parts of the world covering every square inch of deck and every part of the hold fore and aft, half our quarter-deck and the holds having no cargo; packed like sardines, men, women, and babies, unwashed, smelling of cocoa nut oil; the tedium of the long days; the air, stagnant and heavy, tainted with the reek of this oil; unwashed bodies, seasick, sick, covered with sores, the dead and dying; cooking their messes, and—save to cook or fetch water, or kneeling up to prayer—never moving out of the small space or position which they assumed at the beginning of the voyage. Gaudy jackets and wraps were on the strong and richer ones; the poor were barely covered. They were skin and bone, and half-naked, with a rag round the loins at most.

They die not of disease, but of privation, fatigue, hunger and thirst and opium—die of vermin and misery. They have each their cooking-pot, their opium, a handful of grain, perhaps, and a pot to drink out of. No one would believe the scene unless they saw the dirt and smelt the horrible effluvia that arise from them. They have two insatiable wants, and no ship ought to be permitted to carry pilgrims unless it can provide them, a copious supply of fresh good water to drink, and wood to cook with. A third thing is that pilgrims are allowed to embark in a dying state, or without a penny, relying that some charitable person will give them food; perhaps there is no charitable person, and then the poor wretches die. Either there should be a law preventing ships from embarking such paupers, or there should be a charitable provision of rice.

Being rather soft hearted, I can't tell you what I suffered during those fifteen days. Many of them won't ask; but if they see a kind face they speak with the eyes, as an animal does. I daresay some will think it

* *Arabia, Egypt, India. A Narrative of Travel.* By ISABEL BURTON, Author of "Life in Syria." (Muller and Co.)

weak, but I can't stand that imploring expression of dumb, mute, patient pain which, brute-like, appeals for help without speaking. I cannot eat my dinner if I see a dog looking wistfully at it. I therefore spent the whole day, from eight till dark, staggering about our rolling ship with sherbet and food and medicines, treating dysentery, fever, diarrhoea, and during my short snatches of sleep I dreamt of the horrors, showing the effect of fatigue and the motion of the ship. But nobody can know how disheartening it was, owing to religious fanaticism and from want of their knowing their own Koran.

One of the cleverest and most readable chapters in the book is on a theme which of all others might seem threadbare and commonplace. Yet Mrs. Burton is admirably original in it. This is the prevention of cruelty to animals, *à propos* of a visit paid to the asylum for sick and maimed animals in Bombay, an establishment which we are told "covers two thousand square yards," and which is so liberally supported by some of the rich Parsees there—especially by the Jeejeebhoyes—it having been founded forty years ago by Sir Jamsetjee Jeejeebhoy, in emulation, doubtless, of the efforts of the Jains. One little passage presents an anecdote showing her fine sympathy for animals:—

I beg of ladies not to send their pets with a footman to the chemist to be poisoned. How can they tell what they go through? I never allowed the subject to be mentioned before my dog. She understood everything too well. It is dreadfully cruel of people to say, "I am going to shoot that dog, he's of no use," and similar other things. The dog understands every word, and so all animals do, only they can't answer you. I remember a lady once telling me she was going to part with her dog because she could not take him on a long journey she was about to make; how she loved it, and how grieved she felt. And I replied, "Oh! do take him with you; he is so fond of you, he will be heart-broken." The dog, a fine large handsome animal lying on the rug, had hitherto taken no notice of me, but now started up, jumped on my knees, and began to lick my hands and face. He knew quite well I was pleading his cause. The lady was so touched that I believe she did not part with him.

The glimpse given in the following passage of the hill tribes of Eastern India is, we think, interesting:—

The intelligence, in some respects, of all the tribes is low. They do not know their ages or count above twenty. They know the week days, but not the months, only the changes of the moon. *En revanche*, ask them about their trees, the seasons of flowering and fruiting, the use of each plant in food or medicine, about the wild beasts and numerous birds and insects of their jungles, and they will reply with astonishing minuteness and accuracy. Even women and boys show great readiness, and the best collector of plants on Matheran Hill often brought his wife to assist in naming them correctly.

Living out of the world, and under the influence of the "forest primeval," these tribes have generally a shy and quiet manner. They are gentle to one another, and crime is so uncommon they give the magistrates but little trouble. They settle their disputes among themselves, generally by privation of fire and water, a punishment popular throughout India, or they carry them before old Madhu Rad, their native chief of police, for whom their respect verges closely upon worship. Only the Karkaris have a bad name. A fat sheep or a sleek goat is not safe from them, but their robberies at Matheran go no further. They are the only tribe that wander beyond the immediate circle of the tribes, and it is probable that their morality has not been enforced by visits to the jails of Tháud Sri Sthánsáká and Ratnagiri. All are unarmed in the limits of civilisation; even the Karkaris have left aside their bows and arrows except when hunting. A few are licensed to carry guns by way of keeping wild beasts in check, and an old Thakur, below Maldungar, has shot over fifty panthers and some tigers.

We are not quite sure that we can bring ourselves fully to agree with Mrs. Burton in some of her remarks about Russia; but there is certainly something in her prevision of the final contact of Russia and China:—

But our highest prospect of happy deliverance from this terrible northern rival is still to be noticed, and that so little attention has been paid to it by our writers is not a little astonishing to the student. In Russia it must have caused a vast amount of anxious thought; and it readily explains the cautious system of her approaches, parallels, and encroachments in the East, her provisional system of indirect, until ready for direct, rule over her new conquests; her strategic lines of observation and demonstration; and her carefully-disposed apparatus of supports, reserves, and bases of operations. *Nolens volens*, will we, will we, Russia must eventually absorb Kashgar, she must meet China face to face, and then her serious troubles begin.

The dash of Tartar blood in Russian veins establishes a remote cousinhood with China. There is something of physical, and more of moral, likeness between the two peoples. Both are equally sturdy, hardy, frugal, energetic, persistent, aggressive, and brave in facing death. Both have a national speech, a peculiar alphabet, and, to go no further, a religion which distinguishes them from the rest of the world. Both are animated by the sturdy vigour of a newly-awakened civilisation. During the war of 1842 we facetiously said that it was rank murder to attack the Chinese troops with any missiles but oranges. Presently the ever-victorious army led by Gordon, one of England's noblest and best-neglected sons, showed the might that was slumbering in a nation of three hundred millions.

And now China is preparing herself, with that slow but terrible steadfastness of purpose which distinguishes her, to exercise her influence upon the civilised world—upon the other three-fourths which compose the sum of humanity. After a hundred checks and defeats she has utterly annihilated the intrusive Mahomedan schism which attempted to establish its independence in Yunnan. She will do the same in Kashgar, although

the dilatoriness of her proceedings—unintelligible to the Western mind—tends to create a false feeling of security. She is building a fleet, and rolling her own plates. Her army is being drilled by Europeans, the men are armed with Remingtons, and she has six manufacturing for breech-loading rifles. Securely cautious of her coming strength, she declines all little wars with England and France, till another dozen years or so shall enable her to meet her enemies on terms which, forecasted in 1842, would have appeared the very madness of prophecy.

Such is the nation which is fated to contend with Russia for the glorious empire of Central Asia. This is the Power which our press and its teachers have agreed to ignore. In the coming struggle we shall see the direct result of the Crimean war, and then perhaps we may reap the reward of sacrifices and losses which hitherto have added little to our honour or our power.

On matters more directly connected with English politics Mrs. Burton has much to say, and is generally very clear in her manner of saying it, as the following may perhaps be taken to illustrate—only her blind faith in "our Premier" is astonishing in one so independent:—

The fact is that England has repudiated the grand old rule of aristocracy, which carried her safely through the Titan wars of the early Bonaparte ages, whilst she has not accepted the strong repulsive arm of Democracy, which enabled the Federal to beat down the Confederate. She rejects equally the refined minority and the sturdy majority; she is neither hot nor cold; she sits between two stools, and we all know where that leads to.

This Suez move would have been a homogeneous part of a strong policy—that is a policy backed by two millions of soldiers, by a preponderating force of iron-clads, and by a school of diplomatists which has not been broken in to "effacing" themselves. Of our politicians generally, the less said the sooner mended; but I have unbounded confidence in our Premier, in our navy, and the good heart, rough common sense, firmness, and *esprit de corps* of our British public. The next shake—and it will be heavy and soon—will give us the Euphrates Valley Railway, despite the cleverness of an Ignatieff. The first disaster will bring on a revival of the Militia Law, and I should not be surprised if we live to see ourselves revolve round again to a general conscription, and the "do-nothings" will eventually go to the wall. It is a pity to tie the hands of so long-sighted a Premier.

MR. MINTO ON DEFOE.*

Of the series of "English Men of Letters," edited by Mr. John Morley, Mr. Minto's essay on Defoe, while it is one of the ablest, is also one likely to provoke the most discussion. It is first of all remarkable for its cold-blooded style. Mr. Minto has evidently very little sympathy with Defoe, and therefore he was in some respects disqualified to write his life. It is always well to have the truth concerning a public man. When written with sympathy, biographies do not often contain the whole truth; but when not written with sympathy, they are very likely indeed to distort or to exaggerate the truth. The latter is the case with Mr. Minto's performance, which, taken as a whole, we decline to recognise as an accurate portrait of Defoe.

Our author has put together, with great literary skill and generally in admirable perspective, the main facts of Defoe's life, giving especial prominence of course to the marvellous fertility and vigour of his political writings. As few persons are acquainted with these, and as Mr. Lee's biography is not so widely read as it should be, the service done to the general reader in this portion of the essay before us is very great. He will for the first time know what Defoe really was to his own generation. Mr. Minto's estimate of the literary qualities of some of Defoe's pamphlets is very high. He writes:—

Thus late in life did Defoe lay the first stone of his literary reputation. He was now in the thirty-eighth year of his age, his controversial genius in full vigour, and his mastery of language complete. None of his subsequent tracts surpass this as a piece of trenchant and persuasive reasoning. It shows at their very highest his marvellous powers of combining constructive with destructive criticism. He dashes into the lists with good-humoured confidence, bearing the banner of clear common sense, and disclaiming sympathy with extreme persons of either side. He puts his case with direct and plausible force, addressing his readers vivaciously as plain people like himself, among whom as reasonable men there cannot be two opinions. He cuts rival arguments to pieces with dexterous strokes, representing them as the confused reasoning of well-meaning but dull intellects, and dances with lively mockery on the fragments. If the authors of such arguments knew their own minds, they would be entirely on his side. He echoes the pet prejudices of his readers as the props and mainstays of his thesis, and boldly laughs away misgivings of which they are likely to be half ashamed. He makes no parade of logic; he is only a plain freeholder, like the mass whom he addresses, though he knows twenty times as much as many writers of more pretension. He never appeals to passion or imagination; what he strives to enlist on his side is homely self-interest, and the ordinary sense of what is right and reasonable. There is little regularity of method in the development of his argument; that he leaves to more anxious and elaborate masters of style. For himself he is content to start from a bold and clear statement of his own opinion, and proceeds buoyantly and discursively to engage and scatter his enemies as they turn up, without the least fear of being able to fight his way back to his original base. He wrote for a

class to whom a prolonged intellectual operation, however comprehensive and complete, was distasteful. To persuade the mass of the freeholders was his object, and for such an object there are no political tracts in the language at all comparable to Defoe's. He bears some resemblance to Cobbett, but he had none of Cobbett's brutality; his faculties were more adroit, and his range of vision infinitely wider. Cobbett was a demagogue, Defoe a popular statesman. The one was qualified to lead the people, the other to guide them. Cobbett is contained in Defoe as the less is contained in the greater.

Similar justice is done to other writings, but Mr. Minto has not altogether succeeded in conveying a correct impression of Defoe's position in relation to the Nonconformity of his period. He considers that he was not a martyr to Dissent, but that he was persecuted simply as the suspected literary instrument of the great Whig leaders. It would be more correct to say that he was persecuted almost equally by both the Dissenters and the Tories because he would not be that mongrel thing of the day—"a moderate Dissenter."

After his pamphlet literature came Defoe's "later journalistic labours," concerning which Mr. Lee made such astonishing discoveries. It is here that we are obliged to deny the accuracy of Mr. Minto's portrait. After a description of Defoe's connection with *Mist* and with the Government, and of his later days, Mr. Minto unblushingly says:—

He was a great, a truly great liar, perhaps the greatest liar that ever lived. His dishonesty went too deep to be called superficial, yet, if we go deeper still in his rich and strangely mixed nature, we come upon stubborn foundations of conscience.

We say that, although no one can defend the position which Defoe took—a position altogether equivocal and unjustifiable—nothing in his life warrants such language as this, and that Mr. Minto has himself produced nothing that warrants it.

Here, as we have said, we part company with the author, but we take his arm again as he says, a little further on:—

Shifty as Defoe was, and admirably as he used his genius for circumstantial invention to cover his designs, there was no other statesman of his generation who remained more true to the principles of the Revolution and to the cause of civil and religious freedom. No other public man saw more clearly what was for the good of the country, or pursued it more steadily. Even when he was the active servant of Harley, and turned round upon men who regarded him as their own, the part which he played was to pave the way for his patron's accession to office under the House of Hanover. Defoe did as much as any one man, partly by secret intrigue, partly through the public press, perhaps as much as any ten men outside those in the immediate direction of affairs, to accomplish the two great objects which William bequeathed to English statesmanship—the union of England and Scotland, and the succession to the United Kingdom of a Protestant dynasty. Apart from the field of high politics, his powerful advocacy was enlisted in favour of almost every practicable scheme of social improvement that came to the front in his time. Defoe cannot be held up as an exemplar of moral conduct, yet if he is judged by the measures that he laboured for, and not by the means that he employed, few Englishmen have lived more deserving than he of their country's gratitude. He may have been self-seeking and vain-glorious, but in his political life self-seeking and vain-glory were elevated by their alliance with higher and wider aims. Defoe was a wonderful mixture of knave and patriot. Sometimes pure knave seems to be uppermost, sometimes pure patriot, but the mixture is so complex and the energy of the man so restless, that it almost passes human skill to unravel the two elements. The author of "Robinson Crusoe" is entitled to the benefit of every doubt.

May we ask, in regard to the last sentence, why Mr. Minto did not himself give Defoe the benefit of doubt before he described him as he has done?

Our author's estimate of Defoe as a writer of fiction is, for the most part, just and accurate, but we cannot quote from this portion. Nor have we space now to point out his fallacy with respect to Defoe's last letter to Baker. He has read this as he has read many other things, with a moral prejudice, the conclusions of which cannot be sustained.

"WITHIN THE PRECINCTS."

Mrs. Oliphant in this novel has amply relieved herself from some of the charges recently raised against her of lack of freshness. Never has she shown more of originality, grasp, decision in her treatment of character, or more power to make a narrow circle serve her almost as well as a wider one. Of this power she gave some tokens in one or two of her earlier novels, but "Within the Precincts" is the completest triumph in this respect that she has yet achieved. Many persons will be quite able to identify the original of the place, and perhaps a few of the originals of the characters here presented to us. Mrs. Oliphant, it is evident, has been favourably situated for observation, and has certainly not lost her chance. We are made vividly to see the old abbey with its deans and canons, their wives and daughters; and the

chevaliers, too, with their wives and daughters, broadly contrasted yet truthfully delineated, are made quite as real. We see the people, and we feel the atmosphere of that drowsy life, withdrawn into itself, so to speak, like a pool left on the seashore by the retreating wave, and yet reflecting all the width of the heavens and a motion and interest wider than its own. The heroine, Lottie Despard, is a daughter of a military captain, who is not so old as to be beyond some youthful impulses and follies, and one of the aforementioned chevaliers. She has hardly known the care of a mother, having been long left to care for her father, and a lazy, somewhat unpromising brother, Law or Lawrence. Unlike father and brother she has vague aspirations, is truly refined, loves music, has the gift of song, of which certain persons in the story fancy something may be made. One of these is the Hon. Rollo Ridsdale—a specimen of the aristocratic adventurer, not above a part interest in an opera—who is made acquainted with Lottie's gifts through a visit to Lady Caroline and Lady Augusta at the Deanery, in the treatment of whom Mrs. Oliphant finds room for some of her most delicate cynical touches, which only in this instance give zest to her portraiture. Lottie is invited to the Deanery to sing, because of Rollo's urgency on this head; and the picture of the company on that occasion and her treatment is masterly. The delicately-generous gallantry of Captain Temple, with the touch of poetry due to the loss of his own daughter, of whom Lottie so closely reminds him and his wife, is exquisite, particularly when the couple are viewed in contrast with the Irish pair, the O'Shaughnessys. Captain Temple would fain save Lottie from any painful complications likely to result from the associations with the higher-class people, and is fain to wait upon her more assiduously; but even his kindly guardianship cannot keep Lottie from falling under the fascination of Mr. Rollo, who would like to veil the most selfish feelings under the guise of love. When, therefore, Captain Despard crowns his vain and silly escapades by bringing home "Polly"—a vulgar dressmaking girl—as his wife; and when poor Lottie has been insulted in many ways and made miserable by her, we see the train laid for some fatality. And it comes through the temporisings and the unpremeditated villainy of Rollo Ridsdale—true aristocrat as he is. There is nothing exceptionally bad about him; he just represents the general run of his class, and may be taken to show, as perhaps Mrs. Oliphant intended, why it is (in Mr. Matthew Arnold's recent characteristic but significant words) that "the aristocracy can no longer command and captivate." To find out the details the curious reader must go to the volumes, for we should sadly wrong Mrs. Oliphant by sketching them here; but the description of poor Lottie found on the bench where she had been lying all night, exposed to the chill dews and the frosty air, by her guardian, Captain Temple, when out for his early stroll, is in the finest style. He is proceeding for help and meets Mr. Ashford, who, too, has an interesting place in the story, and in our idea well deserves it. These two go speedily with the kind intent of conveying Lottie to Captain Temple's house before the place is astir, so that gossip may be kept down. They know nothing of the love episode which has done as much to produce the catastrophe as the heartless treatment at home, and Captain Temple says to Mr. Ashford as they go to the spot under the tree:—

"Oh, why is a jewel like that given to those who do not prize it, Mr. Ashford, and taken from those that do? Why is it?" "Why is it? They have broken her heart." The minor canon asked no questions; he felt that he, too, knew by instinct what it was. The rain had come on more heavily, small and soft, without any appearance of storm, but penetrating and continuous. The captain hurried on to the corner where he had left her. Lottie had moved her head, she had been roused by his first appeal from the stupor into which she had fallen; her eyes were open, her mind slowly coming, if not to itself, at least to some consciousness of the external world and her place in it. The instinct which so seldom abandons a woman, that of concealing her misery, had begun to dawn in her—the first sign of returning life.

"Lottie, Lottie, my dear child, you must not sit here in the rain. Come, my pet, come. We have come to fetch you. Come to your mother, or, at least, to one who will be like a mother. Come, my poor dear, come home with me." The old man was almost sobbing as he took into his her cold hand.

Lottie did her best to respond. She attempted to smile, she attempted to speak mechanically. "Yes," she said, under her breath, "I will come—directly. It is raining." Her voice was almost gone, it was all they could do to make out what she said.

"And here is a kind friend who will give you his arm, who will help you along," said Captain Temple. He stopped short—frightened by the change that came over her face; an awful look of hope, of wonder, woke in her eyes, which looked preternaturally large, luminous, and drowsy. She stirred in her seat, moving with a little moan of pain, and attempted to turn round to look behind her.

* *Daniel Defoe*. By WILLIAM MINTO. (Macmillan and Co.)

* *Within the Precincts*. By Mrs. OLIPHANT, Authoress of the "Chronicles of Carlingford," &c., &c. (Smith, Elder, and Co.)

"Who is it?" she whispered. "Who is it? Is it—
you?"

Who did she expect it to be? Mr. Ashford, greatly moved, stepped forward quickly and raised her from her seat. It was no time for politeness. He drew her arm within his, not looking at her. "Support her," he said quickly to Captain Temple, "on the other side." The minor canon never looked at Lottie as he half-carried her along that familiar way. He did not dare to spy into her secret, but he guessed at it. The hand which he drew through his arm held a letter. He knew none of the steps which had led to this, but he thought he knew what had happened. As for Captain Temple, he did not do much of his share of the work; he held her elbow with his trembling hand, and looked pitifully into her face, knowing nothing at all. "My poor dear," he said, "you shall not go back—you shall not be made miserable, you are mine now. I have found you, and I shall keep you, Lottie. It is not like a stepmother that my Mary will be, my love; we will say nothing about it. We will not blame anyone; but now you belong to me." What he said was as the babbling of a child to Lottie, and to the other who divined her secret; but they let him talk, and the old man seemed to himself to understand the position entirely. "They have driven her out of her senses," he said to his wife; "so far as I can see she has been out on the slopes all night, sitting on that bench. She will be ill, she is sure to be ill—she is drenched to the skin. Think if it had been our own girl! But I will never let her go into the hands of those wretches again."

One of the most efficient pieces of cynicism Mrs. Oliphant has ever written is the description of Lady Augusta's visit to Lottie, while still ill, to inform her of Mr. Rollo's succession to the peerage, and to kill the last remnant of hope in her heart. If this be a true picture, we see illustrated from another point of view why it is that the aristocrats have ceased to "command and captivate," for we have here a kind of woman-Mephistopheles, cruel beyond expression, and without even the frank cynicism with which Goethe endows his evil spirit. She is a hypocrite, where Mephistopheles was not, and the title of "lady" bestowed on such an one is a direct perversion and abuse. The reader's interest in Lottie is cunningly sustained. We are satisfied when, even in that somewhat improbable manner, her voice returns to her in the sacred service, and we are more than satisfied in the suggestion that a certain character in the story had his reward in a sweet and hopeful, if gravely-subdued, companion in life. For insight into life as revealed through many grades, for smart remarks and fine descriptions, for pathos, for satire, as well as for good construction, this story may claim to rank among the very best of the author's.

BRIEF NOTICES.

Among the Zulus. By Colonel A. W. DRAYSON, R.A. With Illustrations by J. B. ZWICKER. (Griffith and Farran.) This book is a good one in its way; but at the present moment it may be the cause of some disappointment and heart-burning. The publishers liberally advertise it as a cheap book, which it is; but then it should, we think, be more distinctly told on its outside cover that it is merely a story of adventure and sport among the Zulus, and does not pretend to give in any connected and careful manner a view of their history, their manners, their customs, their religious beliefs, and so on. It is a reprint of a book which had a considerable run on its first issue apart from any adventitious circumstances, and that it fully deserved, as indeed it deserves now to be recommended as a good boys' book. But anyone who will buy it expecting more than this may be a little angry, and have simply to purchase another—i.e., one of the many hurriedly got up compilations now issuing from the press—to find what he immediately wants. Colonel Drayson always writes with picturesque vigour, and a kind of dash and breadth, and these characteristics we have here, as well as some powerful bits of description, of which the following is a fair specimen—the retreat of a herd of elephants on hearing the discharge of guns:—

The instant the sound of guns was heard, the remaining elephants retreated over the bushy ground with a headlong, reckless speed. Trees that stood in the way were knocked down, the noise of their being broken sounding like the crack of a rifle. There are few things which give one a greater idea of animal power than the headlong rush of a troop of elephants through a forest. The elephant is usually a quiet animal, and when it moves through the bush it proceeds with scarcely any noise, its feet being well suited for walking quietly. When alarmed, however, it rushes forward almost blindly, for its great weight causes it to move onward in nearly a straight line, rapid turns being almost impossible.

Thus if a tree stand in its way, and is of moderate size only, the elephant runs against it, and breaks it off. On several occasions we have had opportunities of measuring the diameter of the stems of trees thus broken off, and we have found many which were eight inches in diameter. The noise caused by a number of such trees being snapped in two, one after the other, may readily be imagined.

Some of the illustrations of animals are very good indeed.

The "Little Folks" Painting Book. (Cassell, Petter, and Galpin.) This volume is truly a "happy

thought," and is likely to be vastly popular. It consists of a series of outline engravings for water-colour painting, by Kate Greenaway, with descriptive stories and verses by George Weatherley. These sketches, of which there are more than one hundred, are truly excellent and adapted for the object, showing a lavish versatility of design, and a freshness and a humour quite unequalled in such productions. The frontispiece has been coloured by hand to show how the rest of the pictures may be painted. Most of the stories and verses are new, short, of good tendency, and of a kind to captivate the juvenile fancy. The book had its origin in connection with the *Little Folks* magazine, which offers prizes in money and medals for the best coloured books, and these at the close of the competition will be distributed among the little sick inmates of the children's hospitals. Apart, however, from this object, the book is sure to become a great favourite. Published at a shilling (or two shillings in cloth), it is a marvel of cheapness, and the young are to be congratulated upon the issue of a volume which will be to them an endless source of amusement.

THE REV. J. G. ROGERS, B.A., ON THE DUTY OF NONCONFORMISTS.

A lecture, entitled "The Duty of Nonconformists, present and prospective," being the last of the series given alternately at Crouch-end and Highgate, was delivered on Wednesday evening last at Park Chapel Lecture Hall, Crouch-end, by the Rev. J. G. Rogers, B.A. The chair was taken by Mr. Alfred J. Shephard.

Mr. Rogers said it might at the present time perhaps be open to doubt whether Nonconformists had any duty except quietly to lie down and die, seeing that their extinction was predicted with the utmost confidence on all sides by all kinds of authorities in the Established Church. At the Croydon Church Congress some months ago, a Mr. Harwood anticipated with very great satisfaction and assurance the time when the body of Nonconformity would have disappeared, although he gave ground for hope that there would be a glorious resurrection for it when translated into the Established Church. (Laughter.) He himself would rejoice at the death of Nonconformity. Nonconformists did not want to be Nonconformists; but were such because of the existence of a standard to which they were expected to conform; and all that they desired was the termination of a system of religious injustice and religious inequality. (Hear, hear.) He could hardly believe that a disciple of pure and simple Erastianism could have persuaded himself into the belief that himself and those that were with him alone constituted the true Church of Christ, looking to the great divergence of religious opinion existing in this country, and to the Christian virtues abounding; and such a theory was wholly inconsistent with the position of a church which insisted upon the right of private judgment up to a certain point and then called in the authority of the Church to justify an exclusive and special position. The fact that within the Church men could hold what creed they pleased provided that they accepted the Church's formularies, worshipped in the sanctuaries of the State and conformed to the State's regulations, meant the dying out of faith altogether, the extinction of religious earnestness, and the submission of all classes of people to the mandate which the State might issue and their worship of the ideal which the State might see fit to put up. (Applause.) If the faith of Nonconformists was in such a state of decay, if their love had so lost all its fervour, and their zeal all its burning intensity, that they were content to be taught what to believe and how to act in matters of religion, then it might be that they as a body would die; they certainly could not continue to live; but with them would perish all that is precious in the Gospel of Christ, and all that is mighty in the faith of the Crucified. (Applause.) Proceeding to refer to the Church Congress at Croydon the lecturer said that various opinions were there expressed in reference to Nonconformity, amongst others the charitable sentiment that wherever Dissent was in the ascendant in a hamlet or village in one generation, there infidelity reigned in the next. It might have been supposed that the Bishop of Lichfield would have rebuked such a sentiment as that, as indeed many clergymen did; but in place of that his lordship gave utterance to the remarkable opinion that the way to deal with Dissent was so to occupy the ground with the ministrations of the Church that there could be no single foot of ground upon which Dissent could plant itself, which was very like the proposal for catching birds by putting salt on their tails. (Laughter.) Had his lordship ever asked himself, supposing Dissent could be extinguished at once, its ministers silenced, its Sunday-schools closed, who would fill the gap in the country? Another example of this patronising spirit was to be found in the language of the Bishop of Truro, while promoting missionary enterprise in Cornwall. He said that they must recognise the work done by Dissenting brethren in that county and wonder at the amazing grace of God so rich and abundant that while the cup of the Church overflowed with blessing some crumbs were yet left which Dissenters were able to appropriate. His lordship apparently entered upon a crusade in Cornwall not because it

was in a state of heathenism, but because the Christianity it had received had been supplied through the agency of Nonconformist communities; but for which it might have been indeed in a state of darkness and heathenism, from which it would have been necessary to rescue it. (Hear, hear.) A crisis had now arrived in the history of Nonconformity. Changes in religious parties were of course gradual and almost imperceptible, but a comparison of the Nonconformity of five-and-twenty years ago with that of to-day would show a marked alteration. By an ecclesiastical history he found that the Nonconformity which insisted upon the disestablishment of the Church as necessary to the completion of religious equality was described in those days as ultra, but that was not the case in the present day. (Hear, hear.) Some would say that they had changed for the worse, and it was a never-ending theme with a certain class of Churchmen that the Nonconformist churches were being turned into political societies. That the Nonconformist clergy of the last generation did not shun political questions was shown by the confidence they received from Whig members and their efforts at the passing of the Reform Bill of 1832. (Applause.) No man became a political Dissenter until he became what every Dissenter was bound to be—an earnest and devoted supporter of religious equality. (Applause.) The men who were in Parliament for the express purpose of buttressing the Church were playing the part of political Churchmen. In one respect the conduct of the Prime Minister had been consistent throughout. Upon whomsoever beside he had bowed with favour he had never had the slightest regard for the Dissenters, because he had nothing to expect from them. He did not attempt to conceal that the object of his Reform Bill was to extinguish for ever the political power of Dissenters, and he had been about equally as successful as in his attempt to stamp out Ritualism in the Church of England. But strange to say it was followed by the disestablishment of the Church of Ireland, and great advances had since been made towards the complete establishment of religious equality. To secret apprehensions of disestablishment he attributed the bitter criticisms visited upon Nonconformists, but Nonconformity had lived through worse things and had become what it was by virtue of the tribulation through which it had passed. They were prepared to struggle knowing that they were struggling for the right, and that the right must eventually conquer. (Applause.) He wished that Nonconformists should be brought to realise the fact that the work of religious freedom was not yet completed. Freedom had been obtained but not equality, for so long as a man's social position was affected by the belief he held as a Christian, there must be some force at work in repression of his liberty. Referring to the Akenham burial scandal, Mr. Rogers said it was bad enough that the clergymen of the parish church should have power to proclaim, with the authority of the State and in the name of the people of England, that a little child belonging to the great company of whom the Master said, "Of such is the Kingdom of Heaven," was to be refused Christian burial; but that he should have the power to intrude himself upon that hour of bereavement and of woe, in order to prevent humble Christian services being performed in a meadow outside the church, was an outrage upon every principle of justice and upon every feeling of our nature. (Applause.) The existence of what was felt to be a "social stigma," together with such episodes as that to which he had referred, showed that there was work still to be done. But if their Nonconformist churches were to become nothing better than assemblies of politicians, their dissolution must be very speedy. Their power to serve the nation must depend entirely upon the loyalty and fidelity with which they served God; in other words, the strength of their political action depended absolutely upon their prosperity and earnestness as religious men. With one exception, in all great political movements political earnestness had been dependent upon strong religious faith, and that exception was the French Revolution of 1789, which, founded on the passion of hate instead of upon religious enthusiasm, gave rise to tumult, and turmoil, and discord, the end of which we did not see even at present. The French lacked political earnestness, but it was sad to see how largely that was to be traced to the lack of religious faith. There were many men who, having read Huxley and Tyndall, told us that what satisfied intellects like Locke and Bacon could not be expected to meet the demands of the enlarged intelligence which this century enjoyed. Another class seemed to treat the whole thing with sublime indifference, and both were found in the wild rush of Jingoism, in which there seemed to be a forgetfulness of national right and truth. But below all this he believed there was a deep stratum of something very different—robust conviction and earnest principle—and but that he believed that in the churches there were numbers of men endowed with the right spirit and the right principle, he might well despair of the issue. Congregationalism was a form of religious administration which might be adopted by people of any creed under heaven; but the secret of all its power and the glory of its history had been unshaken loyalty and faithful adherence to and steady advocacy of Evangelical truth. (Applause.) Nonconformist churches were not mere Caves of Adullam to receive everybody who was discontented and in debt; but were and must be Christian churches for men with Christian principles. So far from allowing politics to control their religion, religion had the control of

politics; and the effect of religion was to make a man a good subject, a good father, a good merchant, and a good citizen. (Applause.) Let them endeavour, then, to preserve the earnestness of Christian faith, which was their great strength; and to cultivate a national spirit rather than a denominational. He was less anxious himself about the multiplication of Congregational churches than for the dissemination of their characteristic liberty. People were beginning to feel more and more that it was fighting against the tendency of the times to contend for anything else. Let them in all things show that they possessed a broad and catholic spirit, for the one thing that would delay the coming triumph was to seek the triumph for sectarian ends. He did not seek any sectarian advantage, but simply desired that this England of ours should be in the van of the army of progress. America had already obtained the first place, but England should follow close upon that. England was clearly marked out by God for a rare destiny, and her religious Christianising and civilising power God had given as a great talent for our cultivation and use. God help us to be true to the principles we profess; and grant that this island, ever growing in knowledge and importance, might be as a beacon-light in the eyes of other nations in helping forward the cause of the Gospel! (Applause.)

A vote of thanks to the lecturer was proposed by the Rev. W. Rowland, minister of the chapel, seconded by Mr. Massingham, and carried unanimously.

THE DISESTABLISHMENT MOVEMENT.

A HOT DISCUSSION AT GAINSBOROUGH.

Mr. Fisher has been visiting some towns during the past week, and at Gainsborough he met with an animated reception. The *Retford News* reports the lecture and subsequent discussion at great length. That journal reports that the Rev. H. Lockett presided, and that the Revs. W. W. Robinson and H. J. Dyer were also present. The chairman in the course of his speech said that the promoters of the meeting had taken the fairest means of making this an open meeting. (Cheers.) He would do all in his power to obtain for every speaker a respectful hearing. (Cheers.) Their simple object was to seek truth. They had not come there to steal a victory, or to insult anybody's feelings, or to find fault with people's religious convictions.

Mr. FISHER then proceeded with his lecture, the subject of which was the Churchyard Question. The lecture was evidently of a vigorous and lively character, and, according to the local report, it brought down repeated cheers. At the close, amidst the "prolonged applause" during which the lecturer sat down, and after a brief invitation from the chairman,

The Rev. T. W. DANKS, a local clergyman, rose to reply, saying that the advocates of disestablishment commonly spoke of the Church as established by Act of Parliament, and their chairman, who loved the truth so much, had thought it right to distribute certain tracts called "John Bull and his Church," issued by the Liberation Society. They had the distinct statement there made that 200 or 300 years ago the Church was established by Act of Parliament, and that it was called the Protestant Episcopal Church; that before that time the Roman Catholic Church was established in England and then it was disestablished. This statement was not true. The circulation of the tract having been explained, and Mr. Danks, having opposed the statement of the lecturer that the Church "had grown up as a great institution side by side with the State," went on to assert with great animation some of the leading points in connection with the disestablishment controversy. His observations were received with cheers, and at the close he said that whether the Church of England was disestablished or not, of this he was sure—that the Church of England is the Church of God in this land, and in spite of opposition and misrepresentation her truth will prevail. (Cheers.) The chairman had said that the object of the promoters of the meeting was not to steal a victory, but if the ulterior object was to take away the property of the Church of England, it was not a question of stealing a victory but of stealing property. (Loud cheers.)

Mr. FISHER rejoined at some length. He said, with reference to the quotation from "John Bull and his Church," that he did not know of any obligation to defend the utterances or writings of other men, and that he admitted that there was "no break in the continuity of the Church." He went on to reply to the previous speaker, and, as well, to enlarge the scope of his previous arguments. We give the report of the close of this discussion:—

Replying to Canon Hodgkinson, the lecturer asked for one proof that tithes were given in the way described by the previous speaker. (In the course of observations on this point, Canon Hodgkinson interposed a remark, and the lecturer having replied, Mr. Hodgkinson rejoined: "We are quits. You cannot find yours, and I cannot find mine.") (Laughter and cheers.) He (Mr. Fisher) wished to point out that as, according to the gentleman's argument, there must have been thousands of deeds relating to tithes he had a greater right to ask the gentleman to produce one than the gentleman had to call upon him to produce the Act establishing the Church. (Laughter.) Moreover, there could not be produced Acts of Parliament of any kind in early times. After recapitulating some of his former statements, the lecturer alluded to the doctrinal break argument. In view of the progress that has now been made by the sacerdotal party in this country, and the

revival of Popish practices—(uproar, cheers, "Question," hisses, "Churchyards")—in view of these matters—(renewed uproar)—it was much to be regretted that the Church did not do more than wash the face: it is a dirty man who only washes his face. (Cheers.) As to the tithe, he admitted there was no hardship in paying it, and the Liberation Society had never proposed that tithe should be abolished. If a man did not pay tithe he would pay more rent; but what the society said was that, tithe being levied by the civil power, the money thus raised ought to be distributed for the benefit of the people of the land. (Cheers and counter demonstration.)

The Lecturer, amid some interruption, again argued that the Church's property was national; that Parliament had always dealt with it as the property of the nation. With regard to the landowners' protest only 301 out of 2,760 persons could be found to sign it, after solicitations extending over several weeks. The gentleman was correct about the common law rights: this was the meaning of the agitation in order to get the law altered. (Cheers.) Mr. Osborne Morgan was ready to insert a clause in his bill as to the cost of maintaining the churchyards out of the rates. As to voluntarism, if, as had been argued, Churchmen in ancient times voluntarily gave the tithes, surely England with all her wealth to-day would be equal to everything required. (Cheers.) He concluded by reiterating his appeal in the interests of freedom.

The Chairman, in the course of a somewhat long speech, stated that certain classes had been held in the town, at which it was stated that the sects ought not to exist. Moreover, he had seen advertisements in the paper announcing discussions at the Trinity Institute, which, however, he found, were not of a public character. Seeing and knowing this he thought it was only Englishlike to let there be a discussion in a public meeting. If he saw such advertisements again in the paper, and heard of such transactions going on again, he should take precisely the same course. (Hear, hear.) He also wished to mention that in the messroom he had always avoided anything of a political or denominational character.

Canon HODGKINSON moved a vote of thanks to the chairman and lecturer, and he took the opportunity of stating that his dear good friend Mr. Danks was the person who had held the classes alluded to, which would be resumed next November, when he would be glad to see all now present. (Laughter.) Mr. F. MAWER seconded the vote. The lecture was one of the most able he had heard, and he should like to add that Dissenters worked among the poor and sustained their organisations. The votes were then passed and the proceedings terminated.

GRIMSBY.—On Tuesday evening, March 25, Mr. J. Fisher addressed a meeting in the Temperance Hall, Grimsby, on "Disestablishment in Ireland, an argument and a warning." The Rev. J. Forde, M.A., occupied the chair, and made an excellent speech. The lecturer, who was well received and attentively listened to throughout, dwelt at length on the working of the Irish Church Act. He maintained that, on the whole, the results had exceeded the most sanguine anticipations of the framers. There were defects in the Act, and these would have to be avoided in dealing with disestablishment in England. Hearty votes of thanks brought the proceedings to a close.

MALTON.—On Thursday Mr. Fisher lectured here, Mr. John Andrew, of Leeds, accompanying him. Mr. Delvey presided. The *Malton Gazette* gives a good report of the proceedings. After a summary of the lecture it states that Mr. Andrew, of Leeds, next addressed the meeting, advocating the principles of the Liberation Society. The Rev. T. Milner (Independent) proposed the usual votes of thanks, and in seconding them Mr. R. H. Bartliff fairly "brought down the house" by announcing that he had "gone over"—that, in fact, instead of being known as a staunch supporter of the Church, as in the past, he wished to be considered in future a Liberationist. His reasons for this "change" were the hearing of a lecture by Dr. Mellor, of Halifax, and his opinion "that at the present day the Church of England as by law established was not worthy of the support of the English people." The action of the Ritualists had, he said, led him to this conclusion. He thought the "ship of State" ought to be disestablished, because if left to the Ritualists it would be "grounded on the quicksands of Rome."

ADDRESSES BY MR. BROWNE.

NORMANTON.—The *Wakefield Express* reports that on Monday evening, in the Co-operative Hall, the Rev. J. Browne, B.A., of Bradford, criticised the lecture and speeches at the Church Defence meeting held there a month previously, and there was a large audience to listen to him. Mr. H. McDowell Clockie, of Castleford, presided. The lecturer said that on the occasion in question the Vicar of Normanton told his hearers that "the great fear was that people might be persuaded into thinking that they might gain something by the disestablishment and disendowment of the Church." He would only reply that, whatever the ground for "fear," this nation had always gained by the sweeping away of great and unjust monopolies; it could not be otherwise; and it would prove so with respect to the Established Church. It was stated, continued the vicar, that it would require 100,000,000*l.*, or taxes of 3,000,000*l.* annually to disendow the Church, and Mr. Gladstone was given as the authority for that statement. What Mr. Gladstone said was that it would require 90,000,000*l.* to effect disestablishment and disendowment of the English Church on the same lines on which the Irish Church was disendowed. But the Liberation Society by no means wished that disestablishment and disendowment in this country

should proceed on the same lines as in Ireland, as such fraudulent transactions occurred there as it was hoped might never be repeated. It was altogether misleading to talk about taxes. What would they want with taxes when in connection with the Church of England there was property amounting to 200,000,000*l.*? There was no tax levied in Ireland in consequence of the disestablishment of the Church there, because all the compensation paid to the clergy came out of the property of the Church. So likewise would it be in England. The vicar asked, "What benefit would accrue to the poor people of Normanton if the Church was disestablished, and there was to be no person in the village occupying the position the clergyman did?" But the Liberationists never intended that when the Church was disestablished and disendowed the clergymen should be abolished, and he could scarcely understand what their friend meant. It seemed as if he meant that he would not choose to remain in Normanton unless he was the minister of a State-established Church. Mr. Browne then replied in detail to Mr. Fletcher, and sat down amid loud cheers.

HORBURY.—On Tuesday Mr. Browne lectured in the Wesleyan Schoolroom, Mr. G. Thornton presiding. There is a good abbreviated report in the *Wakefield Express*. Questions were then invited from the audience, but none were asked. On the motion of the Rev. C. H. Bradbury, seconded by Mr. Mortimer, and supported by Mr. Joseph Craven, who humorously asked how it was we had no pious ancestors now, a cordial vote of thanks was passed to the lecturer, and a similar vote of thanks to the chairman closed the meeting.

MR. CAMP AT SHOREHAM, KENT.—A lecture was given here last Wednesday evening by the Rev. J. M. Camp, of the Liberation Society. The Rev. J. Cattell, of Bessell's Green, presided. The lecturer took for his subject, "Church Property—whose is it?" and he contended that as it was a National Church every Englishman was a member of it, and consequently a shareholder in the property; therefore the churches, graveyards, &c., belonged to the people, and they had a right to ascertain whether the property was used as was intended. The Church had now existed 300 years, and was found unsatisfactory to many. The tithes were not used for the purposes for which they were originally intended. They were given by our pious ancestors to keep the clergyman and assist the poor, but the parson now took the whole share. The lecturer also referred to the burial grievance. Mr. Albert Bath said that although he never went to the State Church he was compelled by Government to pay tithes in five parishes to help keep five clergymen from whom he received no benefit. The exaction of this tithe was an injustice. When we got disestablishment and disendowment he believed we should have to pay the tithe to the Government, but if spent for educational and social purposes to benefit the people he would be satisfied. A vote of thanks to the lecturer and chairman terminated the proceedings.

ECCLESIASTICAL MISCELLANY.

It is rumoured in Dublin that Dr. Russell, of Maynooth, a liberal-minded divine, may probably be the new Irish Cardinal.

The Church papers inform us that in London, out of a total of 333 churches, only 168 belong to the Evangelical school.

The *Liverpool Argus* tells us that "out of the 5,241 shares of a recently registered brewery company—the New Brewery Company, Carlisle—no less than 1,885 are held by clergymen." There is little fear of those gentlemen escaping Sir Wilfrid Lawson's kindly notice.

The *Friend of India*, a secular journal, says:—"But for the English missionaries, the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the people."

There was a sharp tussle between Churchmen and Dissenters at Eastbourne Vestry on Friday, over the election to vacancies in the Burial Board. It was sought to oust the Dissenting members, but the attempt was frustrated. The three old members were re-elected, and a fourth, nominated by the Dissenters, was also chosen.

THE REV. ARTHUR TOOTH.—At the Convent, Woodside, Croydon, a "Retreat for Women" was commenced last Saturday evening. A considerable number of ladies arrived in the course of the afternoon and evening, and were received by the Rev. Arthur Tooth, late of St. James's Church, Hatcham.

THE OLDEST CLERGYMAN IN THE CHURCH OF ENGLAND is the Rev. Canon Beadon, of Wells, who was born on Dec. 6, 1777, and is therefore in his 102nd year; he is said to be still in good health, reads without spectacles, and never wore a great-coat. He succeeded his father in the living of Stoneham, near Southampton, in 1810, and which he still holds, his son, now 75, or "his boy," as he calls him, having been for a long time his curate.

DREADFUL!—Mr. Ira D. Sankey, of "Moody and Sankey" celebrity, has been playing one of his American organs and singing four of his well-known hymns during the afternoon service in the parish church of Chapel-en-le-Frith. It is stated that the service was sanctioned by the vicar, the Rev. George Hall, who is a rural dean; and a sermon was preached on the occasion by the senior curate, the Rev. S. H. Pink. One of our Church contemporaries regards the whole affair as "incredible."

and supposes "that the Bishop of Lichfield will have something to say to Mr. Pink, the curate, and Mr. Greaves Bagshaw, the churchwarden, who are responsible for the scandal."

BIGOTRY AT COLCHESTER.—A correspondent writes to the *East Anglian Daily Times*:—"At a recent sale by auction at the Cups Hotel, Colchester, one lot consisted of a share in the Literary Institute. On offering this lot Mr. Fenn, the auctioneer, stated that the purchaser would have to be approved by the committee before the shares could be transferred. This led to further particulars being asked as to what qualification was required of a person to be accepted as a shareholder? The answer was that he must not be a Nonconformist. The auctioneer was then asked if a purchaser was to be of "High" or "Low" Church school? The share was ultimately sold under par, whilst all other shares, unfettered by such restrictions, realised double their original amount."

LORD BELMORE'S DIVINITY SCHOOL BILL.—A number of the Fellows of Trinity College, Dublin, have published a protest against Lord Belmore's Divinity School Bill, which they say would destroy the faculty of theology in Trinity College, and be an interference contrary to the whole history of the Crown's dealings with the University. It has not been called for, they say, by any considerable number of the clergy or laity; it would secularise the whole tone of teaching in the college; it would be in flat defiance of his lordship's speech in 1873; it would be a spoliation of the funds of the college without the consent of the Senate of the University or of the Corporation of the College; it is altogether precipitate, premature, and uncalled for; and it would probably annihilate the services in the College Chapel.

THE GOOD FRIDAY SERVICES AT ST. PAUL'S.—The secretary of the Working Men's Protestant League recently wrote to the Dean and Chapter of St. Paul's Cathedral, protesting against a repetition of the Three Hours' Agony Service on Good Friday. The following reply has been received:—"The Deanery, St. Paul's.—Sir,—No services have been held at St. Paul's, or have been announced to be held 'to represent the three hours' agony of our Saviour on the Cross.' As the services to be held at St. Paul's on Good Friday are neither superstitious, idolatrous, illegal, or contrary to the standards of the Church of England; as the Church of England marks Good Friday with unusual solemnity, and as it does not seem to me unchristian to devote part of it to assisting Christians to think or feel as they ought about our Lord's last words and sufferings, I see no reason for the interference proposed in your letter.—Your obedient servant, R. W. Church." The secretary of the League has written again to the dean and chapter, contending that "the last words from the Cross" is the same to all intents and purposes as the Three Hours' Agony Service.

HOW ECCLESIASTICAL ENDOWMENTS WORK IN GUIANA.—From the *Royal Gazette*, published at Georgetown, British Guiana, we learn that State endowment of the Episcopal Church has its usual effect of closing the people's pockets. It appears that while the grant of the Government to the Church of England Mission to the Coolies is 2,880 dollars, the subscriptions, donations, offertory collections, and the rest, amount to the small sum of 1,973 dollars only—say 395*l.* over against the State grant of 576*l.* A correspondent naturally writes:—"I do not see why all other religionists are to be taxed to support a Church of England Coolie Mission about which the members of that church seem to care so little. For of the sixteen gentlemen who form the committee, the names of only eight of them appear in the list headed 'Subscriptions and Donations 1878.' Nor do I see why Mahomedans and Hindoos, who pay for their own religions, should be taxed in order to provide out of the general revenue of the colony the main support of a society whose object is to make proselytes from among them."

ARCHBISHOP McCABE ON THE IRISH UNIVERSITY QUESTION.—The new Roman Catholic Archbishop of Dublin (Dr. McCabe) made his first utterance on Sunday on the education question thus:—"We must pray very fervently that God may open the eyes of our temporal rulers, that so they may see the injustice they are perpetrating on our country and the dangers they are preparing for religion and social order by leaving unredressed our admitted educational wrongs. Seven hundred thousand Episcopalians even yet hold the University of Dublin, with its magnificent college. A library of two hundred thousand printed volumes and one thousand seven hundred rare manuscripts, richly stocked museums, a fully furnished botanic garden, two hundred thousand pounds, &c., a year, with about twenty-five thousand a year from students' fees. Seven thousand pounds a year and Belfast Queen's College are in the hands of five hundred thousand Presbyterians. Fourteen thousand pounds a year are given to Cork and Galway to bribe tepid Catholics into a betrayal of conscience. Four millions and a quarter of Catholics have their university, for which they have taxed themselves to the amount of 200,000*l.*; but from the State they have received not one farthing; nay, the very existence of their university is ignored. The Catholics of Ireland urge no unreasonable demand, yet their prayer for justice is disregarded. How long will this outrage on common-sense and sound policy last?"

MR. M'ARTHUR, M.P., IN CEYLON.—From the *Ceylon Observer* of March 3, we learn that Mr. W. M'Arthur, M.P., touched at Galle on his way

home from Australia; but was prevented from visiting Colombo, much to the disappointment of the friends of religious equality in that city. In an interview with some residents of the former place, however, he expressed his interest in the affairs of Ceylon generally, and especially the question of ecclesiastical subsidies, which he had taken up and advocated, because when the case was first laid before him he was struck with the enormity of the thing—taxing the heathen for the support of a small branch of the Christian Church. He was anxious, he said, to bring the matter before Parliament again, and was only waiting for the Ceylon people to furnish him with the opportunity. On its being remarked that it might be difficult to do anything with the present Government, he expressed himself as not at all doubtful of the issue even with a Conservative Government, if they were given a trial. On the last division there were ten of his men too late to vote. They never expected that it would have come on so early in the evening. He thought that the Ecclesiastical Subsidies Committee had a splendid case to go before Parliament with, and he was very hopeful of success. The alderman looked very well. He was sorry not to have had an opportunity of seeing Colombo and meeting some of the gentlemen who have been his co-workers in trying to suppress the scandal of a church supported by forced contributions from heathen populations and Dissenters.

THE VALUATION BILL.—At the last meeting of the Lunedale Board of Guardians, held at Hornby, near Lancaster, the chairman (James Thomson, Esq.), speaking of the Valuation Bill, said it was revolutionary in the extreme, and was calculated to bring all property up to Schedule A. Clause 85 had given great dissatisfaction, as it placed the ministers of the Church of England in a better position than that of any other denomination; for instance, supposing a clergyman through ill-health should be compelled to hire a curate, he would be relieved from the tax upon that part of his income which was devoted to the payment of such curate, and others—the people at large, the majority of whom were Nonconformists—would be compelled to make up the deficiency, and thus be doubly taxed. He did not believe any clergyman would like to be pauperised in that manner, and if no other gentleman gave notice that the clause be brought on for discussion at the next meeting he would do so himself. The clause, if passed, would intensify the feelings already existing in favour of the disestablishment of the Church of England. The Rev. G. Quirk thought that in the case of a vicar being compelled by the act of God to appoint a curate the tax should be paid by the curate, who would be the person benefited by the money, and not by the vicar. The Rev. T. M. Remington said he thought the chairman placed the Church of England in rather an invidious position. Let the Ecclesiastical Commissioners "stump" up the money which they held, and that would go a long way towards paying the expenses of curates, and let the money in each church be devoted to the expenses of the church. Mr. W. Remington said the 85th Clause was only meant to relieve the ministers of the Church of England, and he thought it very unfair to the other denominations. He moved that the clause be considered at the next meeting. The Rev. R. J. Shields thought the Church of England was placed in a very different position in relation to the population than any other church. Anyone, no matter whether a member of the church or not, could, if suffering from any disease, send for the church minister, and he would be compelled to attend them, though the complaint might be an infectious disease, and no other minister was placed in that position. The matter was then left over for further discussion at the next meeting.

TRADES UNIONS AND THE CHURCH.—A public conference on "Conciliation and Arbitration," arranged by a committee of clergy formed to consider the relation of the Church to trades unions, was held in the Chapter House, St. Paul's churchyard, on Saturday afternoon. Mr. T. Hughes, Q.C., presided, and there was a good attendance of clergymen and workmen. The chairman, in his address, rejoiced to find the clergy were at last recognising the necessity of taking up the labour question. If they had done so fifty years ago the condition of things might have been very different. In his opinion, trades unions represented only a transitory period in the history of the country. (Hear, hear.) As long as capital hired the living labourer instead of the living labourer hiring capital, trades unions must exist. (Cheers.) In their careful management and in the publicity of their proceedings would be found the best hope for the peace and prosperity of England. The best mitigation of the evils arising from the antagonism between employers and employed was to be found in arbitration. Mr. Henry Crompton began a paper he read by giving expression to very despondent views, the belief in arbitration and conciliation having given way to an opinion on the part of many that the evils existing required a deeper treatment. The belief in very extensive and systematic schemes of aggression by capital on labour was, he said, well founded, and the principles of conciliation and arbitration were imperilled. We seemed to be falling back on a deadly war between capital and labour on a larger scale than we had yet seen. Upon capital rested the greatest moral responsibility, for in urging upon workmen peace by concession, conciliation, or arbitration he felt constrained to say that those who had got the best terms were those who had been most strongly united and organised—(cheers)—and that the only safety for the workmen against the power

and aggression of the employers lay in compact organisation, in active propaganda, in federation of unions, and, having regard to the recent importation of foreigners, in extension of the organisation throughout Europe. Mr. Lloyd Jones, in a paper which he read, said he believed councils of conciliation, where they had been established, had done good, and that workmen were willing to extend their operation. He attributed much of the commercial depression to the great increase in joint stock companies, floated on greatly exaggerated estimates of value. He did not agree with men like W. R. Greg, who would stop poor relief because it interfered with the power of employers to depress wages, or with Mr. Stansfeld, who said that if relief were stopped wages would necessarily go up. If misery was to be the normal condition of workmen, and if such hideous experiments were to be tried, the day was not far distant when the whole question would be referred to an arbitrament of violence and bloodshed, in which England might sink for ever, overwhelmed by her own stupid and selfish iniquities. (Cheers.) Mr. Frederick Verney read a paper in which he urged that no trade dispute should ever reach a climax until conciliation, in the first place, and arbitration, in the next, had been fairly tried. Communications were read from one or two gentlemen. A discussion then took place, in which Mr. Howell, Mr. Broadhurst, and other trades unionists advocated the use of conciliation and arbitration, admitted the moral responsibility of the workmen, but urged that in several cases recently there had been a flagrant breach of faith on the part of employers, and that this was likely to produce deplorable consequences. Something was said by one gentleman in favour of protection, but his statements were ridiculed. The chairman, in closing the conference, defended the employers from some of the more sweeping charges made against them, remarking that capital and labour had hitherto occupied a battle-ground in which advantages had been occasionally unfairly taken on both sides, but after again pressing the importance of arbitration, he urged that the present sad state of things in relation to depressed trade ought to be met in a manly way, and that the moral side of the labour question ought to be more emphatically impressed on both sides. A vote of thanks to the chairman closed the proceedings.

Correspondence.

CHURCHES AS WELL AS CHURCHYARDS.

To the Editor of the *Nonconformist*.

SIR,—You find fault with a "morning paper" (i.e. the *Times*) for saying that "Mr. Osborne Morgan's proposal has at last settled down to an unqualified suggestion that churches and churchyards should be thrown open."

But you seem to forget that Mr. Osborne Morgan has supported Mr. Miall and the Liberationists, both in Parliament and out. Their programme is "the application to secular uses of all national property held by the Church of England," &c.; so Mr. Morgan is pledged not only to "open our churches and churchyards," but to "apply them to secular uses." And, in spite of all this we are gravely told that there is "nothing in his Burials Bill as to throwing open churches, nor had he advocated it in any speech" (!) "How," truly, "are such tactics to be described?" Sir Wilfrid Lawson, a staunch friend of the Liberationists, says, "I will be honest. Let me be honest about it; if you let the Nonconformist into the churchyard it is only a step towards letting him into the church. It is far better to be honest about the thing."

You speak of our "protest" of donors of land as "an effective party move, but its hollowness has been often exposed." If you mean the "hollowness," the hypocrisy, the horrible sham, of the State accepting all this property from confiding persons, deliberately allowing them to give it, under certain fixed conditions, to the nation, if you please, rather than to the church—solemnly dedicating it to the Almighty, then, in the most unblushing manner, attempting to set aside its honourable engagements, and to hand it over "to secular uses"; if you mean such "hollowness" as that, it cannot be too often "exposed."

W. H. KITSON.

Offices of the "Society for the Rejection of the Burials Bill," Torquay, March 29, 1879.

[The above letter does not seem to us to meet the charge of unfairness and sharp practice in respect to the course which Mr. Kitson and his friends are pursuing, and which has been condemned by clergymen even more strongly than by ourselves. In order to justify himself, Mr. Kitson should be able at least to quote Mr. Osborne Morgan's own language on the subject, which he does not profess to do. Though that hon. member himself has denied that he has directly advocated the throwing open of churches, his opponents continue to suggest, by the form of their advertisement, that

he has. The assertion that Mr. Osborne Morgan supports the principles of the Liberation Society is not to the point. He might do that without accepting any particular plan for carrying the object into effect, and it is, moreover, untrue to assert that the Liberation Society proposes to apply the churches to "secular uses." To contend, or rather to insinuate, that the throwing open of churches must necessarily follow the carrying of the Burials Bill is to imply that the Archbishop of Canterbury, and a majority of the House of Lords, who supported Lord Harrowby's clause—which is substantially the proposal of Mr. Osborne Morgan—are in favour of that course. Mr. Kitson knows as well as ourselves that prelates, statesmen, peers, and nearly half the House of Commons, advocate such a policy in the hope that it will strengthen the Established Church, and thus prevent what himself and other alarmists forbode.

It is really wonderful that Mr. Kitson should persist in his transparent fallacy relative to the donation of land, which, as Mr. Osborne Morgan said in the debate on Mr. Balfour's bill, "assumed a principle hitherto unknown to English law, that the donor of land for a public purpose could reserve to himself the right to dictate to the Legislature the way in which the purpose was to be carried out." And the hon. member went on to say:—

The donors might, if they pleased, have given the land to private persons to be held in trust to permit the burial of Episcopalians therein, in which case they would have been, like Nonconformist burial grounds, private property, and no one would have sought to interfere with them. In fact, as stated by Sir John Audrey in a letter to the *Guardian* last year—"The complaint of the donors of land for churchyards has a colour of equity, but it is only a colour. If they gave their land for churchyards, they gave it for all to which the churchyards are liable, and they cannot repudiate the gift because they had not anticipated all its legal consequences." But in some cases the land for the churchyard had been given by Nonconformists, a notable instance of which occurred in a parish close to that in which he had spent many years of his life, where the churchyard had been enlarged by land given for the purpose by a Unitarian. When the donor died, his family naturally felt it a hardship that he should not be allowed to be buried by his own minister in his own land.

Mr. Kitson might just as well invoke the "pious ancestor" of centuries ago, who had given his property to religious uses—that is, to the Roman Catholic Church; property which was in great part, as our correspondent may remember, confiscated for the benefit of his own Church of England.—*Ed. Noncon.*

CHURCH LIFE IN NEW ZEALAND.

To the Editor of the *Nonconformist*.

DEAR SIR,—Being on a visit to the Southern hemisphere, I have been curious to note how far the powerful influences at work among the British Churches have affected Church life out here. From the tone of the Press generally, I inferred a very low condition. Nothing can be more pitiable than the moral plight of a good part of the colonial newspapers. They appear to be in the hands of a lot of conscienceless self-seekers, whose one ambition is either to make a "pile"—that is a fortune—or get a Government appointment. To secure the latter prize two courses are open to the journalist—he may either curry favour with the "powers that be" by truculent sycophancy, or worry them into buying him off by persistent virulence of attack. It is hard to say which is the shortest cut to the goal. An experienced colonist assured me that the latter course was. One thing is clear—the interesting fraternity succeed. I saw a statement in a newspaper the other day complaining that editors were becoming scarce owing to the numbers of them who were obtaining Government berths. Their chief rivals in the patriotic scramble after the loaves and fishes of a much enduring and wonderfully patient public are the lawyers, who are as numerous in every locality as the flies, and almost as great a pest.

As, however, in America one soon found that New York citizenship did not fairly represent the citizenship of the country generally, so here I was not long in discovering that beneath this outer crust of more or less unscrupulous self-seeking, there lay in the quiet calm of true godliness a vein of richer ore.

I am inclined to believe that the Evangelical churches of New Zealand are more earnest and spiritual than the average churches of England. The abounding iniquity and self-seeking, and the greed of gold and place, appear to exert a bracing influence on the religious world. Ministers of churches feel that they must either gain ground or be swamped, and the members have a similar conviction forced on them. It is wonderfully easy to be lost in a New Zealand bush, and equally simple

is the process by which a whilom earnest Christian professor becomes spiritually lost in colonial life.

Two ministers whom I well knew in my native country as apparently sincere and earnest men I have heard of since I reached here. One of them has become rich and has dwindled down into a money lender, and the other has become the champion and pet of a knot of noisy free-thinkers; and a thoughtful minister from the city where he lives assured me that the spiritual harm he was doing was simply incalculable. They have lost their way, and I am sorry to say several cases of lay Demases have also come before my view.

The reaction of this fearful danger upon good men and true is seen in most religious societies. I attended the anniversary services of the Congregational Church of Nelson last week, and I never witnessed more genuine enthusiasm and spiritual vigour. The church was scarcely four years old, as Congregationalism is a sort of root out of the dry ground in New Zealand. The Presbyterians, Episcopalians, and Wesleyans inherit the land. In these four years a good wooden church has been built and enlarged, and paid for. A society of some hundred members has been formed, a flourishing Sunday-school established, and a pastor with a salary of about two hundred and fifty pounds a year supported. Last year the vigorous Congregational youth managed to raise for various purposes nearly six hundred pounds. Nothing could look more like true spiritual life. Of course the pastor was a young man—no one would look for this go-aheadness from elderly men. As we get older our zeal is expended in keeping the pot boiling and making things comfortable all round. I do not suppose many of your readers ever heard the name of this young evangelist, so I will give it—the Rev. John Becenham. He appears to be almost a New Zealand growth, having found his way over here quite as a youth. I suspect no college has laid him under obligations, and a listener must not be over-fastidious as to the somewhat exuberant diction. There is, however, something one soon discovers which is better than collegiate culture and more important even than good grammar. The man is evidently in earnest, and has the Divine faculty of awakening sympathy in his hearers. I am afraid I am somewhat impatient of half-educated pastors as a rule, but I was entirely in sympathy with this young man and his working church, and quite longed for a Samuel Morley's financial ability to say to them, in reference to their much-needed further outlay for a schoolroom, &c., "Here is the cash, in God's name go forward!" As it was, I could only bid them a hearty Godspeed, and, as a Congregationalist from the mother country, tender them my thanks for their splendid loyalty to the glorious old flag.

I suppose Presbyterianism is the paramount religious power in New Zealand, even if Episcopalians have the numerical advantage. In the flourishing province of Otago, where the Scotch rule the roast, Church of Englandism is simply nowhere in the race. I went into a somewhat humble religious building in Dunedin and saw an ecclesiastic of an ultra-Ritualistic appearance, and it was rather amusing to hear his semi-pathetic allusion to the prevailing religious sentiment of the place. The thickly-thronged road here, the "broad road," was not what we in England are sometimes tempted to think it—the Episcopalian pathway—but the road to the Kirk, and the ecclesiastical ornament of the city was a superb building dedicated to the memory of John Knox. It was a novel experience to hear a Church of England priest talk of a Nonconformist edifice as the one ecclesiastical glory of the city. I found it pretty much the same in Melbourne, where, side by side with our old friend Thomas Jones's noble Congregational Church, the Presbyterians have erected one which both externally and internally throws not only it, but every other religious building of the city, altogether into the shade. It is an exquisite erection, and cost, with the land, about thirty thousand pounds. As I stood and looked at the three fine Nonconformist buildings—the Congregationalist, Baptist, and Presbyterian—all standing within a hundred yards of each other, and costing in the aggregate little short of a hundred thousand pounds, and involving an annual expenditure of some four thousand five hundred or five thousand pounds—Mr. Jones alone gets an equivalent to fifteen hundred a year, and an assistant pastor three hundred and a manse—I realised with special vividness the utter fallacy of the anti-Liberation Society argument that the loss of State patronage would be fatal to Church life: in other words, that if religion were left to pure voluntarism it would be starved out. Mr. Henry Varley is on an evangelising tour on this side of the globe, and, so far as I am able to judge, he has

no reason to complain of the reception accorded him.

In Victoria I believe he succeeded in stirring up some little clerical antipathy, and if the sternly puritanic addresses which I heard him deliver in Wellington and Nelson were fair specimens of his harangues, I am not much surprised at it. I am quite sure that if I were a parson living in a mansion, and receiving some twenty-five pounds a week for preaching a couple of sermons on the deceitfulness of riches, and the duty of conformity in all things to the teachings and example of Jesus Christ, I would have as little as possible to do with such agitators as Henry Varley.

Taken as a whole, things are pretty much alike in the religious world on each side of the globe. Large cities have their rich churches where preachers and hearers have a sort of tacit understanding that nothing is to be said or done calculated to disturb the peace, and to poorer men in country districts is left the ungenial task of preaching and practising the sterner duties of the Christian faith. Binney's doctrine of the possibility of making the best of both worlds is universally acted on as far as one of them is concerned, and as regards the other, there is really not much time left from the universal bustle to trouble about it. At Nelson I found the "Lord Bishop" of the diocese a shrewd, worldly-wise sort of fellow, intent on buying land bargains, and not at all emulous of the example of a St. Francis of Assisi; and, "like parson, like people."

A. C.

New Zealand, January 23, 1879.

THE CHINESE IN CALIFORNIA.

To the Editor of the *Nonconformist*.

SIR,—Senator James Blaine, of Maine, and Denis Kearney, of San Francisco, may be said to be *arcades ambo* when the Credit Mobilier "little games" of the former and the blackguard speeches of the latter are remembered. Such men might have been expected to advocate the Anti-Chinese policy. I must say, however, that I have been equally surprised and grieved to find in the American papers statements that a certain Rev. Allan Curr, described as "an English clergyman," has been proclaiming in California that the Chinese must be expelled. Who is this Rev. Curr, and where is his church in England?

In a letter to the *New York Tribune* my friend Joaquin Miller, "the poet of the Sierras," comes up grandly to the defence of the much-maligned Chinaman. He says of California:—

My parents, all my people, my heart and my home are there. I know the hardy, honest-hearted settlers there, and I know that they protest against this measure which politicians are trying to compel through Congress in their name.

Mr. Miller also says:—

Can the United States afford to fear these patient and simple people? They will not harm us. They are not strikers, rioters, and burners of cities. But there is something more in this than the selfish question of our own security. The Chinaman who returns home carries something more than our gold to his land; he takes with him and disseminates there all the art, civilisation, freedom or truth which he found here. These are the real missionaries to China.

I am in receipt of private letters from San Francisco which entirely confirm Mr. Miller's statement that the people of California do not sympathise with the demagogues who claim to represent them.

The spirit which directs some of the Californian newspapers may be understood from the following extract from a leading article in a San Francisco daily paper:—

This is a most critical time in the history of California. Whether there is to be bloodshed and anarchy in our fair State, riot—incendiarism, and murder; whether our green fields are to be blackened and our garden spot laid waste; or whether, rather than incur these dreadful evils, we shall calmly in the end, all other resorts having failed, meet and sever our connection with the national confederation, making laws for our preservation and the preservation of our children's heritage, the events of the next two days may determine. Already such a dread possibility as secession from the Union in the event of our failure to obtain the relief we demand from the Chinese evil is broadly talked of in high circles. The East has utterly failed to understand our situation, and to extend the aid and sympathy we have the right to expect from the sisterhood of States. Leading men say that we have pleaded, have exhausted arguments, have cried aloud for relief, but our most earnest appeals have been treated with indignity, and our sufferings have been a mockery. As a last resort we will take advantage of the geographical lines that surround us, the vast extent of soil within our boundaries, the exhaustless resources of wealth that are ours, and will set up an occidental republic, which, if it cannot rival the old republic in its glory of the past, will at least be a magnificent empire of white freemen, whose heritage shall be preserved to their children and their children's children for ever.

That ere long California may secede from the Union—in which case all the armies of Grant could never capture the passes of the Rocky Mountains—is more than probable, but if the second war of secession should be fought across the prostrate body of the Chinaman it would be simply a crime against our common humanity.

Surely Englishmen should sympathise with Joaquin Miller rather than with Allan Curr, whose name seems to include a superfluous letter.—Respectfully,

ANGLO-AMERICAN.

London, March 31, 1879.

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The Nonconformist.

WEDNESDAY, APRIL 2, 1879.

THE WEEK.

THERE can be no doubt that the Zulu debate in the House of Commons during the past week, upon which we have commented at some length elsewhere, has seriously damaged the prestige of the Government. Many of the most cogent arguments urged against their mysterious policy in South Africa, not only by members of the Opposition but by their own friends, were either evaded or unanswered, and it is remarkable that to the end of the debate there was no denial of Sir Robert Peel's emphatic assertion that with the formal despatch of March 19, strongly censuring Sir Bartle Frere, there went out a private communication urging him in the strongest terms not to resign and not to accept the censure. The weakness of the case for Government was reflected in the division list; and it must have been weak indeed to have told upon the present House of Commons. Sir Charles Dilke's motion of censure was rejected by a majority of sixty in a House of 536 members. It is the first time the Beaconsfield Administration has obtained so small a majority on a question of external politics. In August they had a majority of 148 in a House of 536 members on Lord Hartington's resolution on the Berlin Treaty, and in December Mr. Whitbread's vote of censure relative to the Afghan war was rejected by 101 in a House of 563 members. In the division of yesterday morning the Opposition had, we believe, the largest vote (250 including pairs) recorded during the present Parliament, and we hope it augurs completer unity of purpose. It was a Pyrrhic victory for Her Majesty's Ministers, and will embolden the Liberals to take a firmer stand against a foreign policy which is bringing scandal upon the reputation of England as well as squandering her resources at a time of unexampled depression.

The news from the Cape by the last mail, which comes down to the 11th of March, indicates that the colonists, owing to the near arrival of the expected reinforcements from England—some of which were expected in a week—had recovered from their panic. An attempt was to be at once made to open communications with Colonel Pearson at Ekowe by means of the 57th Regiment from Ceylon and the Naval Brigade, but rather with the view of bringing off part of the garrison than of reinforcing it—the provisions at the fort beginning to run short. The fear of a general Basuto rising had considerably diminished, and there were reports that Cetewayo was making proposals for peace through Bishop Colenso, while the overtures of submission to Colonel Wood from Oham, the King's brother—who, according to Sir Bartle Frere, has "effectually broken with Cetewayo"—are described by the Cape papers as a mere ruse to cover his retreat northwards into Swaziland. A serious breach is said to have occurred between the High Commissioner and Sir Henry Bulwer, who has been all along opposed to the high-handed policy of the former, relative to the disarmament of the native troops. The views of the Governor of Natal are reflected generally by the colonial press, which condemns alike the civil and military policy now being carried out in South Africa. The following quotation from the *Natal Witness* may be taken as a sample:—

South Africa, long disunited, has now been given a policy which may be supported with one voice from ocean to ocean; it is the policy of growth, progress, peace, and moderation, as opposed to the policy of haste, bombast, and bayonets; it is a policy which seeks to weld South African society into one instead of splitting it into three; it is a policy whose first and last word is South Africa for Africans; it is a policy that repudiates with indignation the suggestion that South Africa is to be turned into an Algeria, where the soldier and not the civil magistrate is to be the symbol of peace and order; it is a policy which, asking only justice from the mother country, declines either favour or interference; and it is above all a policy that

recognises practical aims, and the high responsibility of the European towards the native races of South Africa.

Whether the tone of the press will change when the tide once more turns in South Africa remains to be seen.

We turn next to the Afghan war. Although the report of an immediate advance upon Cabul has been contradicted, and it is officially stated that negotiations with Yakooob Khan have not been entirely broken off, there is no indication that the Ameer is inclined to accept the Viceroy's terms, and he is said to be so situated that he cannot submit to the inevitable until he has suffered defeat in the field. The Indian Government are anxious to avoid a further advance, but are quite prepared to accept it as a necessity. Their future policy rests not on their own decision, but on the will of Yakooob Khan, who, according to a report from Tashkend, will prosecute the war to the last extremity, though he will probably yield at the last moment, in order to satisfy his subjects that he yields to force, and that he does not willingly relinquish territory. Meanwhile the tribes around Jellalabad are showing hostile intentions, and no advance can be made till the end of this month.

The possible war with Burmah as yet only "looms in the distance." The report that an ultimatum has been sent by the Indian Viceroy to the king is stated to be unfounded by the correspondent who telegraphed to that effect. We are told that no correspondence is passing between the Government of India and Mandalay, though the relations of the British Resident and the king were much strained, because Mr. Shaw remonstrated with King Theebaw as to the massacre of the members of his family. But as it was considered that an outrage upon our representative was possible—the king still being given to drunkenness, and surrounded by bad advisers—a strong force of 5,000 troops had been placed on the frontier; but the British Government were indisposed to interfere in the affairs of Mandalay, and will not do so unless directly provoked. All the English except the officials had left Mandalay. Such is the present situation. The vagaries of a drunkard may any day involve us in another war! In the House of Commons Mr. Richard has made repeated attempts to extract information from the Government, and has drawn from the Chancellor of the Exchequer an assurance that no overt action will be taken by the Indian Viceroy without the consent of the Home Government, and that no ultimatum has been sent. A telegram this morning states that the King is preparing for war.

The Beaconsfield Ministry have hardly less trouble with searching and ominous questions than with formal votes of censure. To an inquiry on Monday whether there had not been long and frequent communications between the Queen and the Viceroy of India, Sir Stafford Northcote replied that, though letters had passed between Her Majesty and successive Viceroys, Lord Lytton included, the Government knew no more of them than of any other of her correspondence. Such an off-hand reply does not satisfy Mr. Dillwyn, who proposes to move on an early day, "that the direct interference of the Sovereign in the foreign policy of the country is not in accordance with Constitutional usage as now understood and settled; and is, moreover, calculated to impair the privileges of this House by unduly augmenting the powers of the Government, enabling them under cover of such personal interposition to withdraw from the cognisance and control of this House important matters relating to policy and expenditure properly within the scope of its powers and privileges." This is raising a very important issue. Mr. Fawcett has also a resolution on the order-book to the effect that no advance upon Cabul ought to be made without the previous consent of Parliament; and Mr. Chamberlain proposes to-morrow to ask the Government whether they will under-

take that this country shall not be committed to send a contingent to occupy Roumelia until the House has had an opportunity of discussing the proposal. By this means the country will get a true idea of the way in which the Executive is disposed to transgress constitutional traditions, and learn how Parliament is being more and more left out of account in the shaping of our national policy.

The occupation of Eastern Roumelia by a mixed contingent of troops, some 15,000 in all, has been accepted in principle by all the Powers—the object being to prevent the entrance of Turkish garrisons in the present excited state of feeling, and to enable the International Commission to organise the institutions of the country. This provisional state of things is to last for one year. The British Cabinet insist that the treaty rights of Turkey shall remain unimpaired, and that the Porte shall send its contingent. The negotiations on the subject are likely to be protracted, and the Porte will no doubt contend for its legal rights to the last moment. The mixed contingent scheme is a serious difficulty, but a sanguinary war between the Bulgarians and the Turks would be a greater.

The financial year was completed on Monday, and the statement shows an income for 1878-9 of 83,230,000*l.*, being only 114,000*l.* below the Chancellor of the Exchequer's estimate last April. But while there is an excess for the year under some heads, such as the Income Tax, Land Tax, House Duty, Post Office, and Miscellaneous, there is a falling off in those branches of income which reflect the purchasing power of the community, to the following extent—Customs, 184,000*l.*; Excise, 200,000*l.*; Stamps, 266,000*l.* These contribute two-thirds of the national revenue, and though each has somewhat improved during the last quarter, Sir Stafford Northcote will hardly be warranted in estimating the income for next year at so high a figure as a twelvemonth ago. It seems that the additional tobacco duty imposed last year has been entirely resultless, while the extra twopence on the income-tax rate has not been so productive as was expected—that is, the tax has not yielded the ordinary average of 1,800,000*l.* for every penny in the pound. To-morrow night the actual expenditure for the year 1878-9 will be announced. As it will embrace the vote of credit for the Zulu war, and the actual deficit for the closing financial year will have to be taken into account, Sir Stafford Northcote will, it is thought, have to add some four millions to the debt, or provide for that large amount by fresh taxation. The continued withdrawal of tea from bond—for which nearly a quarter of a million duty has been paid during the last month—seems to indicate where he is looking, though the Chancellor may after all prefer to add another penny to the income-tax and a shilling per gallon to the spirit duties with a view to restore the equilibrium.

There is no doubt that the Czar is in a yielding mood. Prince Gortschakoff and the military party are just now in the shade, owing to the predominant influence of Count Schouvaloff, who is now at St. Petersburg. Internal affairs are becoming more and more serious, and have obliged the Emperor to postpone his spring visit to Livadia. It is even said that the police are secretly in league with the Nihilist conspirators, and, according to a letter from St. Petersburg, on the night after the attempt on General Drenteln "no less than forty-five persons, male and female, were arrested, many of them being of such high rank that special provision was made for their detention instead of sending them to the common prisons. Officers of the guard, court chamberlains, and councillors were among the number, and two unmarried daughters of one of the most prominent members of the present Ministry have been subjected to domiciliary arrest." There is a reign of suspicion, which may become a reign of terrorism, prevailing in Russia. The Government know not whom to trust, or how to deal effectually with the Nihilists. It is not, therefore, surprising

that the Emperor, while the fabric of society at home is so disturbed, is anxious to get rid of all foreign complications.

France has, for a time at least, warded off another danger. The proposal to remove the Legislature from Versailles to Paris required a congress of the two Chambers. The Deputies, by a large majority, having voted in favour of such an amendment of the constitution, the question has been under the consideration of a hostile committee appointed by the Senate, who, by the agency of M. Laboulaye, presented an able but adverse report. Yesterday the subject was to have been discussed in that assembly, but M. Léon Say, on behalf of the Government, proposed that the subject should be postponed till after the Easter holidays, which was carried by 167 to 126 votes. This was really a test division, and is said to mean that the return to Paris will remain an open question till the beginning of next year, by which time, it is thought, arrangements may be made for providing a suitable home for the Senate, and a bill can be carried with a view to provide for the safety of the Legislature from popular intimidation. This question disposed of, the French Parliament will now discuss the educational reforms suggested by M. Ferry, against which the Roman Catholic bishops are in arms. A severe struggle is expected, and there is some doubt whether the Senate will entirely support the Chamber in depriving the Ultramontanes, or even the Jesuits, of their prerogatives.

In consequence of the whole of last Wednesday's sitting of the House of Commons being occupied with a debate on the almost obsolete Irish Convention Act, which the Government are ready to amend, Mr. Ritchie's bill on the Burials question fell through. The drift of his measure is to make graveyard services other than those sanctioned by law dependent on the will of the incumbent, and it would be superfluous now to say a word on its merits. This and other bills of a like character—that of Mr. Balfour having been withdrawn—are deferred till April 29. There is no chance that Mr. Ritchie, or anyone else who proposes to nibble at the subject, will then get a hearing, and we only refer to his lapsed bill to note the probability that the Burials question will not again be heard of during the present session.

The committee of the Somerville Hall (for the reception of ladies studying at Oxford) are enabled to offer four exhibitions of the annual value of 25*l.*, and tenable at the hall for two years, to students who are preparing to become teachers. The examination for them will begin on Tuesday, June 10. Greater value will be attached to proficiency in one or two subjects than to a slight knowledge of several, and in no case will a candidate be examined in more than three subjects.

The annual University boat-race takes place on the Thames on Saturday next. Both the Oxford and Cambridge crews are now at Putney preparing for the contest. Each rowed over the entire course between Mortlake and Putney yesterday, under the same conditions of wind and tide, and each competing with a scratch crew. The balance of advantage was in favour of Cambridge by nearly half a minute over Oxford.

THE RICHMOND MURDER.—The woman Webb, suspected of having caused the murder and mutilation of Mrs. Thomas, a widow lady at Richmond, was traced by the police to Ennisecorthy, in Ireland, and brought over in custody. She was brought up for examination on Monday, when a statement made by her to the police was read in court. In this statement Webster declares that John Church, a beer-seller of Hammersmith, in whose possession some of Mrs. Thomas's property was found, was the perpetrator of the murder, and gives minute details of the movements of herself and Church from the night of the murder. She alleges that Church was in the habit of visiting her as her brother while she was in the service of Mrs. Thomas, and that the first suggestion of the crime came from Church on one of these occasions, when he said he was "tired of his old woman," and if they poisoned Mrs. Thomas they could have her things and go off to America together and enjoy it. She states that the murder was committed on the 3rd of March while she had gone out to see her little boy, and that Church threatened if she said a word about it to "put a knife into her up to the handle." Mrs. Webb adds further particulars of the part she took—at the request, as she alleges, of Church—in disposing of the remains of the murdered woman. The prisoners were remanded until Wednesday.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Morning.

The long-pending debate on the Zulu policy of the Government has at length taken place, and been brought to a close. I am willing to admit that one whose melancholy duty it is to sit throughout all debates from the beginning to the end of the session is a prejudiced judge as to the value of much speaking. But I have a very strong opinion about the measure of usefulness of the long debates to which the House of Commons periodically gives itself up. These things grow as a stream gathers bulk on its way to the sea. The Government sometimes makes a blunder—the present Government very often does. Questions are put in the House with which Ministers more or less successfully fence. Aspersions are thrown out in the course of debate on cognate subjects. Ministers present are anxious above all things to have an opportunity of answering the charge whatever it may be. The Opposition are, of course, equally eager for the fray; and so the preliminaries of the fight are arranged.

As in the present instance, there is a prolonged period of preparation. One member hears that another is going to speak, and thinks that, therefore, he must hold forth. When speeches are prepared they must be delivered whether the House will hear them or not, or even if (as frequently happens) some other member has said precisely what one intended to say. My own experience is that the House of Commons is seen at its best on occasions when a debate is suddenly sprung upon it, and at its worst when it deliberately prepares for a pitched battle. It must surely have happened after sitting through one of these long debates that the cry of despair was wrung from Carlyle's soul. "There is not," he wrote twenty-five years ago, "once in seven years the smallest gleam of new intelligence thrown on any matter, earthly or divine, when an hon. gentleman is on his legs in Parliament. There is nothing for you but a wearisome dry thrice-boiled colewort, a bad article at first, and served and again served by newspapers and periodicals and other literature till even the inferior animals would recoil from it."

Even the style of individual members suffers from the fatal flight of eloquence involved in a set debate. It is only orators of the very highest rank, such as Mr. Gladstone or Mr. Bright, who shine to peculiar advantage in what are called great debates. The average run of members are literally swamped by their consciousness of the importance of the case, and their determination to do something better than usual—a determination which often results in overweighing them. Next to one of those sharp debates which sometimes spring up on the placid surface of the House as a tornado bursts on a summer sea, the House of Commons is at its best when in committee. The same principle underlies this phenomenon that is responsible for the other. It is the self-consciousness and sense of responsibility attendant on set speech-making that spoils a big debate. In committee the discussion is generally conversational. Members speak to the point, and are more concerned with what they have to say than with their manner of saying it.

Of course there have been some good speeches in the course of the debate on Sir Charles Dilke's resolution. Men could not go on talking incessantly for thirty hours without some gleam of sunlight. Sir Charles Dilke's speech, for example, was a masterpiece of its kind. It was "a Blue-book" speech; but then the whole question is chiefly one of Blue-books, and to that extent Sir Charles was in order. He spoke for two hours, and left no stone unturned beneath which might lie additional proof of the incapacity of Sir Bartle Frere and the complicity of the Government. But take the speech of Mr. Marten, and consider what possible service could be done by such a cataract of verbosity? Mr. Marten spoke for an hour, and he might just as well have spoken three hours—or, much better, five minutes. He is credited with the ambition to become Solicitor-General, and since that office has actually been held by Sir John Holker the hope does not appear extravagant. But I think the Government would stop short of Mr. Marten. He is a man who impresses one in a singular degree with a sense of the possession of small views. He speaks on many subjects, and invariably succeeds in taking the most absolutely pettifogging view of each. Yet he speaks with infinite content to himself, and will roll you out words by the thousand in a loud voice with unimpeachable intonation of no particular sense. Mr. Marten is the sort of man who always turns up during big debates. He is very likely to speak on any night; he is certain to speak when a set debate has been arranged.

By comparison with Thursday night Friday

was interesting and even lively. It commenced, in the old familiar commonplace key, with a speech from Mr. Hanbury—who, let me say, for fear of misapprehension, is miles above Mr. Marten—an admission which supplies a further illustration of how small Mr. Marten must be. Mr. Hanbury is the young gentleman who distinguished himself last session by undertaking to tackle Mr. Gladstone, a cheap and easy way of acquiring notoriety. He is rather a favourite among official Conservatism, and is regarded as a promising young man who may some day be an under-secretary, and probably will. It was arranged that Mr. Lowe should be assigned the favourable hour of six o'clock, by which time it was estimated Mr. Hanbury would have had his say. Mr. Lowe was duly in his place, and commenced a speech which promised to be equal to any of his late addresses. But its completion was marred by an unfortunate circumstance. The right hon. gentleman had brought down a pile of memoranda containing extracts from the Blue-books. These he, with characteristic economy, had written on all sorts of odd scraps of paper. As long as the conglomeration was carefully watched all was well. But a maladroitness in producing them had mixed the heap, and Mr. Lowe was of course wholly incapable of rearranging them, even with the assistance of the powerful lens he carries. He struggled on for some minutes, and then abandoned the undertaking, to the great relief of Sir Stafford Northcote, who stands in wholesome dread of the caustic humour and searching criticism of Mr. Disraeli's ancient adversary.

Sir Robert Peel made up in a considerable measure for the disappointment which the House generally felt in not hearing Mr. Lowe. Sir Robert was in high feather, and thoroughly enjoyed himself. There was a crowded House, cheers were liberally dispensed, and laughter was constantly forthcoming. Colonel Stanley, speaking later, referred deprecatingly to Sir Robert Peel's "oratorical power." I suppose his manner of speaking may be called oratory, but it is of a peculiar character. It is a sort of speech which an acrimonious and reckless man might make when criticising his friends behind their backs. Sir Robert has nothing to fear or to hope from the constituted authorities, either official or social. Accordingly, on these occasions, he oratorically runs amuck at everybody. His speech, doubtless, reads well, as his orations are always carefully reported. But the reader cannot form a just conception of their effect when delivered. Sir Robert has a dramatic, not to say theatric, manner of delivery, and the House as often laughs at him as with him. But, on the whole, he provides some excellent fooling, for in the midst of a dry debate he comes as rain on thirsty ground.

This, the last night of the debate has not shown any signs of diminution of talking capacity. Just before it commenced Sir Julian Goldsmid made the appalling announcement that there were within his knowledge twenty-two members on the Liberal side who desired to speak, and he did not doubt that the number would be made up to thirty by the orators on the other side. The average length of speeches throughout the debate has been an hour and twenty minutes. This gives forty hours of speaking which hon. members are really prepared to swamp the House with. Happily, circumstances are against such a demonstration. Mr. Yorke had the first place on the paper for to-night with a motion respecting Wellington College, and, doubtless prompted by fealty to the Government and concern for the public service, he flatly declined to give way. Of course, the Budget, which is fixed for Thursday, cannot be put off in order that a score of members might deliver speeches on a foregone conclusion, and it is not likely that members who have good places for Friday would be more accommodating than Mr. Yorke. The Government would have been obliged to give up Monday to the debate if the House desired to adjourn. But, of course, that would have been too ridiculous a matter to contemplate.

So it turned out that the debate was brought to an end without adjournment, to the great disappointment of the many hon. members who were prepared to enlighten the country on a somewhat worn-out subject. This was not the case with Mr. Courtney, who had his opportunity, and availed himself of it to the full. His speech was instructive, though heavy, but he had some right to prominence on this occasion, seeing that he had most vigorously opposed the annexation of the Transvaal, and predicted that from it trouble would ensue; but had the hon. member for Liskeard a right to occupy an hour and a half in discussing a well-thrashed subject? Lord Sandon, who followed, was more animated and less successful than usual, advising the last speaker to wash his brains

"with a weak solution of common-sense," imputing to the Opposition purely party objects, and accusing them of intriguing with Sir Robert Peel; after which he subsided into dulness in discussing the Blue-books. The dinner-hour, which had now arrived, was filled up by minor members—such as Mr. O'Connor Power, whose emphatic speech against the Government augured the defection on this occasion from that side of the Home Rulers, and Mr. Gorst, who renewed his independent action by announcing that he should give his vote against the Government.

When the House had again filled at half-past ten, Sir William Harcourt rose, and delivered an animated and epigrammatic speech, which was much cheered on his own side. He condemned the Government and their High Commissioner in vigorous terms, describing their policy as one of "sending an ultimatum to Naboth," and he asked whether the despatch of March 16 to Sir Bartle Frere was a *bona fide* censure, or only "a Parliamentary manoeuvre." He compared the conduct of Ministers to that of the Government of the day when the battle of Navarino was fought—described as an "untoward event" at home, but referred to by an illustrious hand in a letter to the admiral in the laconic form "Go it, Ned." The censure of the High Commissioner now meant "Go it, Bartle." So far back as Nov. 5 the High Commissioner had addressed the Government in language which might be interpreted that our troops might flesh their spears in South Africa and then be sent on a grand tour of aggression and annexation round the world, all the more efficient for the purpose because of their visit to South Africa. In bringing his comparatively short speech to a close Sir W. Harcourt impressively pointed out that by the action of the Government our proconsuls in every part of the globe would be encouraged to do this very thing for which they pronounced Sir Bartle Frere deserving of censure. They would not be able to control the policy of aggression by their representatives in South Africa or anywhere else, and the Opposition wished to discharge their consciences that night from the intolerable burden of a policy which had brought us sorrow, shame, and disaster, and would bring us neither advantage nor honour. Mr. O'Donnell, who succeeded, and whom the House is obliged to hear, spoke with unaccustomed brevity, but with great severity, of a policy which, if continued, would lead to the practical establishment of a slave state in South Africa.

After a laboured defence of Sir Bartle Frere by Mr. Chaplin, who was heard with some impatience, Lord Hartington rose about midnight, and in an animated speech contended that the country did not want a victim, but that an end should be put to all mystification, and that, when events had suddenly occurred bringing discredit on the British name, it should be understood who was responsible for them—whether it was the Government or their agent. This challenge Sir Stafford Northcote at once took up, declaring that Her Majesty's Government assumed all the responsibility for the war, and stood between Sir Bartle Frere and Parliament. To a certain extent they did not approve of his conduct, as they had shown by their despatches; but they had not thought that his conduct was sufficient to outweigh the many considerations which induced the Government to desire that his services should be continued in South Africa. In bringing to a close his hour's speech, which hardly told so well as usual, Sir Stafford intimated, amid the cheers of those around him, that this was a question of confidence in the Government, and that if they should be displaced the House ought to require that their successors should distinctly formulate a policy in lieu of that which they now propose to condemn.

Then, Colonel Mure having withdrawn his amendment, the division took place in a very crowded House. It was, of course, taken for granted that Ministers would have a large majority, but when the numbers were announced at about two o'clock (246 for and 306 against Sir Charles Dilke's vote of censure) the Opposition cheered with vigour, in the belief, no doubt, that a majority of only sixty, if not a defeat, was a serious check to Lord Beaconsfield's administration.

Messrs. Hodder and Stoughton announce a new and cheap edition of Dr. Pressensé's well-known work, "The Early Years of Christianity. A comprehensive History of the First Three Centuries of the Christian Church." To subscribers the four volumes will be sent for one guinea, to non-subscribers the price will be seven and sixpence a volume.

CHAPPUIS' DAYLIGHT REFLECTORS FOR SHOP FRONTS.—69 Fleet-street.

Religious and Denominational News.

LONDON CONGREGATIONAL UNION.

The sixth annual meeting of this association was held at the Memorial Hall, yesterday. At three o'clock a business meeting was held, and was very numerously attended. The Rev. J. Guinness Rogers, B.A., chairman of the Union, presided; supported by the Revs. R. D. Wilson (Craven Chapel, Regent-street), Dr. Newth (of New College), Alexander Hannay, Andrew Mearns, Dr. Kennedy, Samuel Hebditch, Alexander Muir, &c. After prayers had been offered by the Rev. R. D. Wilson and the Rev. Dr. Newth, and hymns having been sung by the assembly,

The CHAIRMAN (who was received with much applause) said he was exceedingly sorry to think that their honoured secretary—so useful and so indefatigable—was really incapacitated for service that day. He had been afraid that Mr. Mearns would not have been able to be there at all, but he was glad to find that he was so far recovered as to be present—(Hear, hear)—and he would only offer him a most important piece of advice—to get rest as soon as possible. In the meantime, his substitute, Mr. Spencely, had kindly undertaken to read the report.

Mr. SPENCELY then read the report of the committee, which stated that the past year had been one of great depression, suspense, and anxiety, but although they had felt all these adverse influences, the committee had been enabled to continue their operations. The evangelical work in the East of London had been carried out during the year, and the expenses of the four agencies had been paid out of the funds of the Union. The efforts put forth by the agencies had been productive of the most gratifying results. The report then went into detail as to the work done through the agencies, and the assistance rendered by the association to the various branches. It stated that the income during the past year was 2,554l. 17s. 4d. Ninety-two churches had sent collections and contributions amounting to 701l. 8s. 3d. In 1877 80 churches sent 627l. 7s. 4d., and in 1876 32 churches sent 224l. 10s. 7d. When it was considered that many of the promises of subscriptions made in July, 1875, were only for three years it would be understood why some were not continued in 1878, and although this year had been a year of depression the amount received was encouraging, though not amounting to the sum that was required. It was laid down that they required an income of 10,000l. a year, and the committee saw every reason to abide by that statement still. The work must be hindered if they were not supported by a large income. The first instance of a legacy received was that of 1,000l. from Mr. Carter, of De Beauvoir-road, and that showed that the society was beginning to be known and to be remembered in the disposition of property by people taking an interest in the matter. The appeal of the Union in future would not only be to London, but to all England; and it was hoped that the larger appeal would be met by a larger liberality. The committee thought that an opportunity should be given at least once a year for the members of churches contributing towards their work. Reverting again to finances the report said that at the close of the year they had a much smaller balance than they had last year—only a little over 500l. instead of something over 900l. Hitherto half of the ordinary income had been received towards the end of the year, but the grants had been made at the beginning of the year and were payable quarterly; so that without a considerable balance in hand at the end of December, and no funds coming in for the first three quarters, they would be unable to meet their promises; and it would be a great convenience if churches and individual donors would send their contributions as early as possible in the year. In conclusion, the committee hoped that the members and friends of the Congregational Churches in London, while displaying their liberality on behalf of foreign missions, would give more attention to the cry for help which was raised by the churches at home. (Loud cheers.)

The Rev. ANDREW MEARNs, the secretary, in the absence of the treasurer, read an abstract of the general account for the year ending December 31, 1878. Balance from 1877, 927l. 3s. 1d.; subscriptions and donations, 1,823l. 9s. 1d.; collections and subscriptions from churches, 731l. 8s. 3d.; making a total of 3,482l. 0s. 5d. Then, by grants to churches, 1,453l. 5s. 9d.; granted towards the purchase of sites, 904l. 18s. 2d.; advertising, printing, and stationery, 82l. 18s. 8d.; rent, hire of hall, and teas, 87l. 19s. 2d.; secretary and clerical assistance, 225l.; petty cash and postage, 68l. 17s. 5d.; district expenses, 10l. 9s. 9d. This left a balance in hand of 598l. 11s. 6d.

The Rev. ALEXANDER HANNAY moved the adoption of the report, which, he said, was not a mere statement of facts, but contained much in the nature of appeal. There were very few societies as young as this which could show such a good record. In order to maintain the Congregational average it would be necessary to erect every year five new churches, capable of holding from 1,200 to 1,500 people. This they had not been doing for some years, and it was a bitter thing to have to confess that they had been losing ground, and that the Congregationalists of to-day were not working in the same spirit of self-sacrifice and enterprise which animated their fathers. Let him point out the different course pursued by their Presbyterian brethren. They

look far beyond the Tweed, and send men who are properly fitted to the service to Liverpool, or Hull, or wherever it may be, and give them a salary of 700l., or 800l., or 900l. a year; they send them there to find a church all ready for them, so that they can at once go to work in the name of Presbyterianism and of Christ. The Congregationalists should be as wise as they are, and then they would hear less in coming reports of little school chapels being shut up here and there. They wanted 10,000l. a year, and were getting something under 3,000l. He was afraid that the men who had good reputations for charity amongst them had in these hard times commenced their economies by cutting off the amount they gave to religious objects, instead of contracting the scale of what they indulged in for secular purposes. (Hear, hear.)

The Rev. GOODEVE MABBS seconded the motion, and the resolution was carried unanimously.

Mr. THOMAS WALKER moved "That the cordial thanks of the assembly are hereby given to the Rev. Dr. Kennedy for the services rendered by him as chairman of the Union during the past year."

The Rev. SAMUEL HEBDITCH seconded the motion, and it was carried with much enthusiasm.

The Rev. Dr. KENNEDY, in a feeling speech, expressed his acknowledgment of the honour extended towards him.

The Rev. ALEXANDER MUIR moved that Albert Spicer, Esq., be appointed treasurer, and the Rev. Andrew Mearns secretary for the following year, and that a committee be appointed whose number could be filled up if necessary.

The Rev. W. P. DOTHIE seconded, and the resolution was carried.

Mr. JAMES SPICER moved "That Henry Wright, Esq., J.P., be appointed the chairman of the London Congregational Union for 1880." (Loud cheers.)

The Rev. EDWARD PIKE seconded, and the resolution was carried.

Mr. WRIGHT returned thanks.

The Chairman then pronounced the benediction, and the meeting was adjourned until the evening.

THE PUBLIC MEETING.

The hymns having been sung and the prayers offered up,

The Rev. J. G. ROGERS said that he believed it was considered due to the dignity of his position that an address from the chair should be read, and so far as was possible he would endeavour to comply with that requirement, but he would a great deal rather indulge in free speech—(Hear, hear)—and if he diverted from that which he had prepared into the region of free speech he hoped they would blame it to the nature of the animal. Congregationalism had never been without its keen critics, but he questioned whether there ever was a time when their critics were so numerous or so bitter as at present. They seemed to have multiplied in their number and to have increased in the intensity of their feeling. The doings of Congregational Churches would not be so judiciously scrutinised, nor their figures so carefully reckoned up and their defects exposed—often with gross unfairness, and always with exaggeration—if it was not felt that Congregationalism was far more powerful than ever it was, and so much so as to awaken anxiety among its foes. (Applause.) Circumstances had thrust England into the front of the battle for religious equality. The reason of the distinction between the pious Nonconformist and the political Dissenter, and the extension of indulgence to one which is denied to the other, was that the former are content to accept the position of religious and social inferiority which the latter repudiated and resisted. That was the sole cause of the distinction. They occupied the position of honour, and that must be a position of danger. (Hear, hear.) The two things could not be separated. They could not mistake the position if they would, and they would not if they could. (Cheers.) Perhaps not through their action had the relation between the Church and the State assumed its present serious form and grave dimensions. If not actually come, the time was very near when the question must be settled as to the position of the Church in relation to the State. It was essential that the verdict be for the absolute independence of the Church of Christ—(cheers)—subject to the laws and bound to respect all civil rights, but to be treated as a spiritual community; that is, that the Church should be placed in the same position as every other corporation, free to act in its own sphere and dependent upon its own resources for the carrying out of its work. A literary association was free to prosecute literary work at its will, and so a Christian religious association should be left perfectly free so long as it did not violate any rights of the community at large. The Nonconformists were forced into this battle. Their opponents were anxious to present a case, if possible, to show the evil working of Nonconformity. The plea they advanced was no argument at all. The idea of applying what was called a practical test was very pleasant; and if it could be shown that some of these Congregational Churches were rotten to the core, it was supposed that an effective blow had been struck on behalf of the Establishment, and that was the secret of a large number of the criticisms. All the same the criticism was of a very small and contemptible character. A young man who has only just commenced to act as a minister of the Dissenting Church happens to have some difficulty with his deacons, and—as the fashion is nowadays—immediately becomes convinced of the falsity of the principles in which he has been educated, and the truth of those which he has been strenuously

resisting. (Hear, hear.) The result was the young minister came to the conclusion he was wrong in becoming a Dissenter. It was satisfactory to know that such high qualities as he had had been developed under the influences of Dissent. He (the chairman) had been told that there were kind friends going about who made the process of transition as easy as possible. There were those who went about suggesting to disturbed or unsuccessful Nonconformists the wonderful advantages there were in joining the Establishment. He had been told that a gentleman had been to a friend of his who was suffering from a nervous disease brought on by over work, and said that if he joined the Establishment he could find a very comfortable home, and really the differences of opinion were not much. He (the speaker) said there were a great many kind friends who made things easy in that way, and as soon as the change was made then came a great condemnation of Dissent. That seemed to be a very unfair kind of warfare. It appeared to him very unjust that when a thing of that kind arose it should be pressed into controversy; for the fault arose in human nature after all. It was granted at once that Congregationalism provided no specific against wrong-headedness or small-heartedness. Men altered themselves, and not their surroundings, by passing from one church to another. As the relations between different denominations became more intimate, it was quite possible that changes might be more frequent. What was necessary was that Christians should organise themselves in every parish in England for the purpose of inculcating no sectarian views, but to teach according to the doctrines laid down in the New Testament. That was the right principle of conversion. The last lesson which Englishmen needed to have impressed upon them was "Freedom." No doubt our freedom often hindered us in our political movements, and occasionally there seemed to be a desire to get rid of Parliamentary discussion. He (the speaker) was afraid that we had had some movements in that direction, which if quietly accepted might have prepared the way for some most decided encroachments upon those constitutional principles which are the glory and the safeguard of our country. (Loud cheers.) Latterly there were signs that this Imperialism was passing away, and that applied to ecclesiastical as well as to political affairs. (Hear, hear.) Organisation was of a comparatively recent date, but we could not now do without organisation without throwing away some of the greatest powers which God had given us. (Applause.) It seemed to him that they should be able to maintain their independence, and that each church should recognise the fact that they were not responsible to man but to God for its manner of conducting its own affairs. But the organisation of the London Congregational Union was for the purposes of work, and they were at perfect liberty to do as they thought right, being responsible to no one but Jesus Christ. They were not organised for the purpose of making any aggressive movement against any Church or against any body of Christians. At great length and with much eloquence the rev. gentleman then discussed the question of organisation as applied to a religious body, and argued that it was just as necessary as in politics. The Congregationalists did not want to absorb members of other religious communities. A great deal was said about that, but there was a difference between conversion to Christianity and making proselytes. They were going into a work of aggression, but only against sin and ungodliness. As regarded comparative statistics, he did not know if they proved anything, but if they did they proved that there was an amount of practical ungodliness as well as unbelief in this country, which would tax all the energies of all the churches combined to grapple with. In concluding an animated defence of the principles of Congregationalism, Mr. Rogers said that bishops adopted them when they went into a court of law for the very purpose of advocating the right of the congregation of Clewer to do as they liked in the management of their own church. (Loud Cheers.)

The Rev. WILLIAM HOPE DAVISON then delivered an eloquent and impassioned address to the meeting. In the course of his remarks he said he exceedingly wondered at the contempt with which some among them regarded statistics. Referring to the statistics prepared and published by the secretary, he remarked that it was shown that the Congregationalists stood at the head of the Nonconformists of London, providing as they did 12.28 of the total church accommodation and for close upon four per cent. of the population. At the commencement of the last half-century they had 110 places of worship. Many of these had been rebuilt or enlarged, but they had also more than doubled the number, and had now 245. In 1829 they had 1,289 churches in England, 374 in Wales, 86 in Scotland, 28 in Ireland, and 11 in the British Isles—in all 1,786. They had now in England 2,381 churches and branch churches, and 1,063 preaching stations, a total of 3,384; in Wales there were 984, in Scotland 110, in Ireland 38, in the British Isles 17, making a grand total of 4,533. The rev. gentleman then went on to show by further statistics the increase of the power and influence of the Congregationalists during the last half-century, and concluded by an earnest appeal for a continued and increased support of the organisation.

The CHAIRMAN, in bringing the meeting to a close, suggested that arrangements should be made for meetings and discussions of young men at the

Memorial Hall similar to those held at Zion College in connection with the Established Church.

The meeting was terminated by the benediction from the chairman.

Mr. Spurgeon in his last communication states that, though growing stronger, he is still weak in the knees, but intends to be back in London in time to take the services of the Metropolitan Tabernacle on the 13th (Easter Sunday).

The Merchants' lecture will be delivered every Tuesday during the month of April by the Rev. Newman Hall, LL.B., at the King's Weigh House Chapel, City. The service will commence at twelve o'clock, and last for one hour.

The Rev. J. Anderson was publicly recognised on March 19 as pastor of the church at South Norwood. The chair was taken by the Rev. J. Corbin. Addresses were delivered by the Revs. Dr. Waddington, A. H. New, T. Waterman, Professor Redford, and Mr. C. R. Woods.

In a recent discussion in the Presbytery of New York on the case of Dr. Talmage, that popular preacher demanded an immediate trial, adding, "If the Presbytery does not try me, at half-past ten o'clock next Sunday morning, at the Brooklyn Tabernacle, I will try the Presbytery."

BEDALE.—The new Baptist chapel in this Yorkshire town was opened for public worship on Monday, the sermon being preached by the Rev. S. Hill, B.A., of Leeds. There was a large attendance. During the afternoon a public tea was held in the schoolroom adjoining the chapel. At the evening meeting in the chapel addresses were delivered by Mr. Alderman Watson, of Bradford; Mr. Joseph White, and Alderman Wilcox, of Bradford; Mr. James Wilson, of Darlington; Mr. William Stead, of Harrogate; the Rev. T. Addy, of Scarborough; and the Rev. J. Haslam, secretary of the association. The chair was occupied by Mr. J. Barran, jun., of Leeds.

TOTTENHAM COURT-ROAD.—The anniversary of Tottenham Court-road Chapel Sunday-school was held on Sunday, March 16. Sermons were preached in the morning and evening by the Rev. Charles Graham. In the afternoon Colonel Griffin gave an address to the scholars and friends in the chapel, and in the evening the entire service of song entitled "St. Paul" was well rendered by a choir of 400 voices, conducted by Mr. J. H. Freeman. On Monday, March 17, a crowded tea-meeting was held in the schoolroom, and was followed by a public meeting in the chapel, under the chairmanship of Henry Wright, Esq., supported by the Revs. Mark Wilks, Thomas Sissons, C. N. Barham, and J. H. Snell, and T. Brain, Esq., of the Sunday-school Union. The school accounts for 1878 were read, showing a roll of 600 scholars, with fifty teachers and officers. The proportion of scholars over fifteen years of age was 25 per cent. Collections were made at each service, and the total amount realised was 374.

LEICESTER.—On Tuesday evening, March 25, a meeting was held in Bond-street Chapel schoolroom for the purpose of presenting the Rev. J. Lemon with a testimonial previous to his departure from the town. The Rev. J. Wood presided, and in the course of his remarks said that Mr. Lemon had worked in two spheres in Leicestershire under discouraging circumstances, both demanding a great deal of hard and patient work, and although he had not won the success anticipated, it was not because he did not deserve it, for he had laboured with great fidelity, and those who knew him best appreciated him most. They knew the circumstances under which Mr. Lemon was leaving the town—the church at Willow-street having been handed over to the Wesleyans—and they hoped that in his new sphere he would find the circumstances more favourable to success. The Rev. L. H. Parsons read an address, which was beautifully illuminated, and handed it to Mr. Wood, and after some brief speeches by other ministers and gentlemen Mr. Anderson presented Mr. Lemon with a purse containing 617. The Rev. J. Lemon, in returning thanks, said he was induced to leave Loughboro' and come to Willow-street Chapel hoping to save it for Congregationalists, and he thought it was a great pity it had slipped from them. He was sorry to leave the district, but should always feel a pleasure in recollecting his associations with it.

TRINITY CHURCH, WALFORD-ROAD, STOKE NEWINGTON, was reopened after renovation, on Sunday, March 16. The Rev. H. H. Dobney, of Maidstone, preached morning and evening. He took the opportunity to recommend to the Christian affection and sympathy of the church in Walford-road the Rev. D. G. Watt, M.A., who had accepted its pastorate, and whose companionship for sixteen years in Maidstone he had highly appreciated. Following on the services on Sunday, a meeting was held on Thursday, March 20, to welcome Mr. Watt. S. Morley, Esq., M.P., was to have presided, but was too unwell to be present, and in his letter of regret he expressed his regard for the new minister and the interests of the Gospel in Walford-road. His place was taken with cordial readiness by T. L. Devitt, Esq., and afterwards by R. Sinclair, Esq. The Rev. R. T. Verrall, B.A., opened with Scripture and prayer, and a weighty address on Congregational Church principles was given by the Rev. A. Hannay. Then the Rev. Dr. McAulane gave a genial greeting to Mr. Watt as a friend of many years. When Mr. Watt had responded, prayer was offered by the Rev. Dr. Wilson for the pastor and people. The Rev. Edward White spoke on the pastoral care with the freshness which he can put into all subjects he

handles, and the Rev. W. Hope Davison wound up with suggestive counsels on Church service. The former pastor, the Rev. J. Townley, closed the meeting.

SHOREDITCH TABERNACLE.—The Shoreditch Tabernacle is being built as fast as possible, and the roof will soon be on. Mr. Cuff and his friends are hoping to see it opened in October next, when the pastor's seventh anniversary will be celebrated. To help the work Mr. Cuff delivered a lecture on Monday night week in the Town Hall, Shoreditch, on "John Bunyan and his Great Book." The large hall was crowded in every available space. The lecture was illustrated with dissolving views, and Mr. Cuff stood in John Bunyan's own pulpit to deliver the lecture; the pulpit being kindly lent by Sir Charles Reed, who is the happy owner. The queer old, dark, and three-cornered looking box was placed on the platform in the hall, and when Mr. Cuff stepped into it there were roars of laughter and applause. Mr. Cuff at once said he esteemed it a great honour to stand in Bunyan's own pulpit before such a great multitude. It was in that pulpit Bunyan was preaching when John Owen heard him in old Zoar Chapel, Southwark. Owen was then chaplain to Charles II. Charles heard of his going to hear Bunyan, and sneered at him, saying, "I am surprised a learned and pious man like you should go to hear the tinker preach." Owen replied, "Your Majesty, if I could but possess the gift and power of the tinker I would willingly give my learning and all I have in exchange." Mr. Cuff then proceeded with his lecture.

THE APPRENTICESHIP SOCIETY.—The half-yearly election meeting of the society for assisting to apprentice the children of Dissenting ministers was held at the Memorial Hall on Tuesday, March 25, the president, the Rev. I. Vale Mummery, in the chair. The Rev. Henry Simon opened the meeting with prayer. The chairman, in his address, referred to the jubilee of the society, which will be celebrated next September, and stated that since its establishment in 1829 it has assisted in the apprenticeship of more than 550 children of Dissenting ministers at an aggregate outlay of about 9,000. With the exception of two or three, the friends who assisted its inauguration have fallen asleep. Whilst, however, the friends of the society have been changed, the society has held on its useful and benevolent career unchanged, except by a wise adaptation to the times which have passed over us. Its earnest and generous supporters were never more numerous, and its usefulness was never more manifest. The fact that twenty candidates' names appeared on the polling-paper was a convincing proof of the necessity that is felt for its continuance, while it furnishes evidence of the valuable aid it renders those for whose benefit it was originally founded. The committee are very anxious to make their Jubilee Fund worthy of the occasion. An appeal has been printed, and will be issued to each subscriber. Already kind friends have responded, and upwards of 100. has been promised. The hope is entertained that an amount will be raised which will cheer the committee in the prosecution of their labours, and render more useful than ever a society which has been so abundantly blessed by the Great Maker, in assisting to start in life the children of so many of His devoted servants. At the election which followed, eight of the twenty candidates were elected to the benefit of the society. The hon. secretary, the Rev. J. Marchant, Upper Kennington, will be happy to receive subscriptions to the jubilee from friends who, though not regular subscribers to its fund, may feel moved to help the committee in this laudable attempt.

EAST FINCHLEY CONGREGATIONAL CHURCH.—Services have recently been held to commemorate the first anniversary of the opening of this church. In November, 1875, the old "Finchley Chapel" was destroyed by fire. The congregation at once set about restoring what was left of the former building as a lecture-hall and schoolrooms; purchased a new site, and began to build a new church. This work has been accomplished at an outlay of 10,970. Of this large sum, 1,124. was spent on the restoration of hall and schools; 500. (nearly) upon the purchase of a freehold site; and 9350. upon the church itself. This amount includes all charges, of every sort and kind, arising out of the completion of the building. A thoroughly substantial and very attractive and commodious place of worship has thus been secured. On the other side of the account—towards this total amount (10,970.) 9,474. has been raised and paid; leaving 1,500. as the sum yet to be secured. This debt the congregation do not at present intend to touch; though their desire is ere long to take steps to reduce it. Of the total sum realised so far, the fire insurance company paid 2,429. on the policy. The rest has been given as free contributions. The anniversary services just held have yielded, in collections, 290. (included in the amount stated above); and the congregation look with much thankfulness upon this result, especially when it is borne in mind that during the year 1878, independently of any extraneous help, the members of the congregation paid 696. on account of the Building Fund; whilst fully maintaining, and even increasing, their ordinary contributions towards the work and worship of the church. The services recently held have been conducted as follow:—On Wednesday, March 12, the Rev. J. Morlais Jones preached; on Sunday, March 16, the Revs. Edward White and J. Guinness Rogers, B.A.; on Sunday, March 23, the Revs. Hirst Hollowell and Thain Davidson,

D.D. At each service the congregations were large; and the services themselves were felt to be full of life and power. Grateful hearts acknowledged the goodness of God in the work the congregation has been enabled to accomplish. On Wednesday, March 19, a social meeting for the members of the congregation was held in the lecture-hall. After tea, the chair was taken by C. E. Mudie, Esq., and addresses were delivered by Mr. Mudie, by the Rev. H. Storer Toms, of Enfield, by the pastor of the church (the Rev. S. Wardlaw McAll), and by several members of the congregation. D. C. Mackinnon, Esq. (secretary to the Building Committee) presented a statement of receipts and expenditure, and gave interesting details as to the work accomplished. It may be mentioned that the occurrence of this first anniversary of the new church almost coincides with the close of the fifteenth year of the ministry of Mr. McAll at Finchley. During these years, the church has steadily and quietly pursued its work, amidst some difficulties, yet amidst many tokens of the favour of God; and this somewhat lengthened period of happy and united effort on the part of the pastor and people has been crowned by the erection of a place of worship which will give Congregationalism a firmer hold upon the neighbourhood; and will enable the church to carry on its work with increased opportunities for usefulness.

ELECTION INTELLIGENCE.

THE TOWER HAMLETS.—A crowded public meeting was held in Beaumont Hall, Beaumont-square, Mile End, on Friday night, when Professor James Bryce, of Oxford, who has been invited to contest the borough of the Tower Hamlets in the Liberal interest, delivered an address to the electors. Mr. E. N. Buxton presided. The chairman, after replying to the questions put by their opponents as to who Mr. Bryce was, referred to him as a distinguished member of Oxford University, as a writer, and as a traveller. He did not, however, profess to agree with Mr. Bryce on the question of disestablishment and disendowment. He thought that the disendowment of the Church of England would not be for the benefit of the people. At the same time there were thoughtful members of the Liberal party who agreed with Mr. Bryce on this question, and he felt they were entitled to a representative in the House of Commons. (Loud applause.) Professor Bryce, commencing his address by congratulating the Liberals of Tower Hamlets on their excellent organisation, proceeded to return his most sincere thanks to those delegates from the Liberal organisations in the borough who had invited him to come forward as a candidate. He felt that as the greatest honour he had ever received, and it was all the greater because quite unexpected. In discussing what Liberalism actually was, the professor said there were some who thought it indicated a number of pledges, and that if a number of questions were swallowed, such as related to county franchise, the Burials Bill, and so forth, one would wake up a sound Liberal. He did not believe in swallowing pledges. The Liberalism they and the working classes wanted was a positive Liberalism, a creative Liberalism, a Liberalism intended to make things better, that takes up things as they are, and says, "We are not satisfied with them. We want something more—something done to make England a better country." (Hear, hear.) Liberalism had two things associated with it, the principle of promoting the happiness of the people, and a belief in human progress, which would supply the motive force for carrying these measures out. The leading principles by which he conceived the Liberal party ought to be guided were, First—The maintenance of the ancient Constitution, and it was not part of this ancient Constitution to commit the country to treaties, conventions, and even to wars, without the knowledge of the people and Parliament. (Hear, hear.) A part of this ancient Constitution, which had suffered much of late, was the principle of Ministerial responsibility, and it appeared to him that any Minister who endeavoured to put forward the Crown as shielding his own acts was guilty of a kind of treason against the Constitution—(loud cheers)—and moreover of a kind of treason against the Crown itself. The second principle of Liberalism was the value and love Liberals attached to freedom and self-government. The third was the principle of equality—civil, social, and religious—and by the latter he meant disestablishment, as he did not see any good grounds for the legal advantage and privileges which were still given to the Church of England as an Established Church. Mr. Bryce resumed his seat amid loud applause.—After answering several questions, in the course of which he said he should abstain from voting on the question of opening libraries and museums on Sundays, and that he did not think the time for extending the suffrage to women had come, a resolution was moved declaring Professor Bryce one of the Liberal candidates to represent the Tower Hamlets in Parliament, and assented to by a forest of hands, only four being put up to signify disapproval.

MARYLEBONE.—Mr. Samuel Chick, honorary secretary of the Marylebone United Liberal Association, writes with reference to the statement that the St. Pancras Conservative Association had been successful in placing 2,509 lodgers on the register:—"The number of lodger voters placed on the register last year was 2,100. Of these the United Liberal Association were responsible for 1,149. The Paddington Liberal Association sustained some

fifty, the Home Rulers an equal number, and the Temperance party 300, leaving a balance of some 550 as the net result of Conservative activity in the borough." Sir W. H. Wyatt presided on Friday evening at a meeting of the electors of Marylebone, at which Mr. Forsyth, M.P., and Lord Headley and Mr. Seagar Hunt, the Conservative candidates for the next election, were the principal speakers.

IPSWICH.—Mr. Neville Goodman, B.A., of Cambridge, has been requested by the Nonconformists of Ipswich to become a candidate for the representation of the borough in Parliament. This selection has been rendered necessary by the illness of our much esteemed and public spirited fellow-townsmen, Mr. Edward Grimwade. We all very much regret that Mr. Grimwade should have to withdraw, temporarily at any rate, from public life. No man has a better title to represent this town in Parliament than he who has given up so much time to and shown so much ability in the management of its affairs. The Nonconformists' selection remains to be ratified by the Liberal Association.—*Suffolk Chronicle.*

MARLBOROUGH.—At a meeting of the Marlborough Conservative Association last night it was announced that Lord Henry Brudenell Bruce, son of the Marquis of Ailesbury, will be a candidate at the next election as an independent supporter of Lord Beaconsfield's Government, and a resolution in his favour was carried unanimously.

COLCHESTER.—Mr. F. H. Jenne has appeared before a meeting of the Colchester Conservative Association, and has been formally accepted as a candidate for the borough.

ST. IVES, CORNWALL.—Mr. Molesworth has come forward as a candidate for St. Ives in the Liberal interest, and has issued an address to the electors.

NOTTINGHAM.—The *Birmingham Post* says:—"At a meeting of the Liberal Executive on Tuesday, it was decided, with practical unanimity, to invite Mr. J. Skirrow Wright, chairman of the Birmingham Liberal Association, to become one of the Liberal candidates for Nottingham; and if the invitation is accepted, Mr. Wright's name will be submitted to the Three Hundred for confirmation. The choice of the other Liberal candidate is deferred for a time, but it is likely to fall upon Mr. Seely."

CHATHAM.—Rear-Admiral the Hon. Henry Carr Glyn has decided to contest the borough of Chatham at the next election in the Liberal interest. He will address a meeting of the electors shortly after Easter.

EVESHAM.—The candidate who will represent the Liberals in Evesham at the next general election is Mr. Daniel R. Ratcliff, Great Aine, Warwickshire, and Liverpool.

RIPON.—The Liberal committee of Ripon has resolved to ask Mr. Robert Williamson, of Sunny Bank, Ripon, to contest the city at the next general election.

LONGFORD.—Mr. Justin M'Carthy, author of "The History of Our Own Times," has signified his intention of offering himself as a candidate for the county of Longford in the Home Rule interest. Mr. M'Carthy will support fixity of tenure, a reform of the Irish University system, and the enlargement of the Irish franchise. In Imperial politics Mr. M'Carthy is a Liberal. The priests support Mr. M'Carthy, who has been received with much favour in the county, and he will probably be returned unopposed. The nomination takes place on Friday.

ROWDYISM AT PUBLIC MEETINGS.

(From the *Daily Telegraph*.)

The decision in the action against the Mayor of Birmingham, for ordering the expulsion of a gentleman from a meeting at the Town Hall, leaves the legal issue very much where it was before the case commenced. The magistrate inclines to the belief that an assault was committed, because he does not hold that the plaintiff was guilty of systematic obstruction. He will inflict a nominal fine if the matter can be carried before a superior court for final judgment on the law of the case, otherwise he will dismiss the summons. Had the Mayor or his subordinates expelled a body of men who merely said, "No, no," in reply to denunciations of the Ministry, or had arrested some Conservative orator, then no doubt the law would have given the victims redress. But it would be monstrous if a minority consisting of one-tenth or one-twentieth of the assembly could by clamour make all oratory inaudible, and thus nullify the privileges of the audience. It must be remembered that, quite apart from politics, public meetings are not only a recognised element of our social institutions, but have a distinct legal status. Many local Acts make the assembly of a public meeting of the ratepayers necessary before certain measures can be statutorily adopted. The initial operation of the Free Libraries Act, for instance, depends on the putting of the question before a public meeting of the ratepayers of the city or town. If a meeting to denounce the Afghan war may, with impunity, be disturbed and frustrated, these other meetings may be broken up in the same way, and riot and reasoning will decide the result. What the action of the Mayor prevented at Birmingham did actually occur at Liverpool, where a gathering of similar protest against the Afghan war was broken up in complete disorder because a gang of intruders refused to listen to any speeches or resolutions. No respectable men can take pleasure in such a victory, even though won over political opponents. The magisterial decision in this case, as we have said, unfortunately leaves things as they were, but the public hearing will do good in bringing before the minds of all thoughtful

citizens the utility, indeed the necessity, of free public debate, and the propriety of repressing all attempts to suppress it by mere clamour. Lord Beaconsfield once said, "The system that cannot bear discussion is doomed," and the present Ministry would have a short life if it did not find supporters more enlightened and articulate than the organised Birmingham rowdies who refused to hear argument and appealed entirely to "bellowing" and stentorian songs.

The case came up again before the stipendiary magistrate of Birmingham on Monday. On the application of Mr. Rowlands, solicitor for the plaintiff, and with the concurrence of the defendants' solicitors, the stipendiary agreed to postpone his revised judgment in the case of "Arculus v. Collings and another" until Saturday next.

Epitome of News.

On Thursday Prince Waldemar, second son of the Crown Prince and Princess of Germany, died suddenly at Berlin of heart diphtheria after a short illness.

The Queen and Princess Beatrice arrived at Arona on Friday afternoon, and were there received by Sir Augustus Paget and the Prefect of Novara. Her Majesty after a short interval continued her journey, and arrived at Baveno at twenty minutes past five. On reaching the Italian frontier the Queen received a despatch from the King and Queen of Italy welcoming her upon Italian ground. The Queen sent a reply immediately, expressing her thanks in very cordial terms. Her Majesty has not suffered any ill effects from her journey. Visitors from all parts are continually arriving, although the railway companies had, out of respect to Her Majesty's desire for privacy, abandoned the intention of running excursion trains.

According to a telegram from Rome, it is the Pope's intention to welcome Queen Victoria to Italy, but whether by letter or by the despatch of a special official to Baveno has not yet been decided. The *Unita Cattolica* benevolently expresses the hope that she will some day embrace Roman Catholicism. The Italian newspapers on Saturday expressed themselves in very cordial terms towards Her Majesty and the English people.

During her brief stay in Paris at the British Embassy the Queen received President Grévy, with whom she is said to have conversed cordially in French on the friendship existing between France and England. The interview only lasted ten minutes, after which Her Majesty received M. Waddington, who gave her in English a short account of his sojourn in Berlin during the Congress. Shortly before these interviews took place the Queen had received intelligence of the death of Prince Waldemar, and, in communicating it to M. Waddington and the President, she remarked that, notwithstanding this news, she had not wished to be deprived of the pleasure of seeing them. The royal party are expected to pass through Paris on their return on April 25.

The Duke and Duchess of Connaught were with the Queen at Paris on Thursday, and after spending a day or two there, went to Bordeaux, where they embarked on Sunday morning for the Mediterranean.

On Thursday afternoon the Princess of Wales held a Drawing Room at Buckingham Palace. Though news had been received that morning of the sudden death of Prince Waldemar, the assembly was still held, as the inconvenience of a postponement would have been very great.

Her Majesty's birthday will be kept on Saturday, May 24.

The King and Queen of the Belgians, after spending about three weeks in England, left London on their return to Belgium on Monday, the Prince and Princess of Wales, the Duke and Duchess of Edinburgh, the Duke of Cambridge, and Prince Teck being at the Victoria Station to see them off. On arriving at Dover they embarked on board a special steamer for Ostend.

Mr. Bright has been furnished with the report of a lecture delivered by Mr. W. Smith to the members of Barrow Conservative Club, in which he argued that the repeal of the Corn Laws was brought about by the employers of labour for their own advantage, and expressed a belief that the Brights were among the first to lower their workpeople's wages after bread became cheaper. Mr. Bright says, in reply, that he does not know which is more apparent among the Tory speakers—their ignorance or their faculty for lying. The man who had made such a speech at Barrow is largely guilty of both. He may not know that he is ignorant, but he cannot be ignorant that he lies. Mr. Smith, adds the right hon. gentleman, is a discredit to the numerous family of that name.

Prince Christian on Friday afternoon laid the foundation-stone of the Windsor and Eton Albert Institute, a building to be erected by public subscription in memory of the late Prince Albert. The ceremony was to have been performed by the Princess, who, in consequence of the death of Prince Waldemar of Prussia, was unable to attend.

Replying on Thursday in the House of Commons to a question by Sir W. Lawson as to whether Government intended to propose any legislation during the session based on the recommendations of the Lords' Committee of Intemperance, the Chancellor of the Exchequer said Government did not intend to do so.

The Marquis of Bute has bought Sudbrook Park, near Richmond, a place which until recently was a hydropathic establishment.

The Premier informed the House of Lords on Monday that their holidays would commence on the 4th inst. and extend to the 21st.

Mr. Butt's condition, it is stated, is again such as to cause much anxiety to his medical advisers, who remain in constant attendance upon him.

The late Sir Walter Trevelyan has left 5,000*l.* to the United Kingdom Alliance, and Wallington Hall and the greater portion of his estates in Northumberland to his cousin, Sir Charles Trevelyan, Bart. The rental of the property thus bequeathed is understood to amount to about 10,000*l.* a year. His entailed estates and the title will go to his nephew, Alfred Wilson Trevelyan, a young man who has for some time resided on the Continent. Sir Charles Trevelyan is a stout and earnest Liberal politician, and takes an active interest in all public matters. His son, Mr. George Otto Trevelyan, member for the Border Burghs, occupies a foremost rank amongst the rising Radical politicians in the House of Commons.

Representatives of the metropolitan vestries met in conference on Friday for the purpose of considering the water supply of London. The meeting was agreed as to the defective nature of existing arrangements, and also respecting the necessity for legislation to unite the water companies under one management, in order to secure uniformity and economy, but they could not agree as to the mode in which the necessary funds should be raised, and adjourned the further consideration of the subject until the 24th of April.

The London engineers' strike has now lasted seven weeks. About 800*l.* was distributed amongst the men on Saturday. They announce that they intend to continue the struggle.

It was reported at the meeting of the Manchester Board of Guardians on Thursday that the Local Government inspector had stated that 6,000 men were required in New Zealand; and that their passage would be paid by the Colonial Government.

It may be hoped that there will be no suspension of labour in North-east Lancashire as a result of the notice given by the cotton masters to reduce wages. A large meeting of weavers' delegates was held at Blackburn on Saturday, and though there was some manifestation of a spirit of resistance, the tone of the speeches generally expressed the feeling that opposition in the present distressed condition of the workpeople would be futile. A vote being taken by ballot the numbers recorded were:—For a strike, 373; against, 474; majority against striking, 101. In some other districts the five per cent. reduction has been submitted to:

A terrible outrage, said to have been committed by trade unionists, is reported from Widnes. A strike has occurred at the Phoenix Alkali Works. A man, named William Delany, returned to his work. He was threatened by others who remained out on strike. Late on Sunday Delany was attacked with such fearful ferocity that he died soon afterwards.

It is stated from Dublin that many boards of guardians in Ireland are petitioning in favour of Mr. Sullivan's Saturday Early Closing Bill. The Sunday closing measure is said to have had a marked effect in diminishing drunkenness; and the liquor trade, now thoroughly combined, are about to commence a series of meetings to denounce further interference with "their interests."

Sir J. M'Garel Hogg, M.P., chairman of the Metropolitan Board of Works, formally opened on Saturday a new thoroughfare between Shoreditch and Bethnal-green, thus completing the last of the London street improvements authorised by Parliament seven years ago.

Five steamers reached Liverpool last week—four from New York and one from Philadelphia—having on board fresh meat. The collective consignments amounted to 6,490 quarters of beef, 1,600 carcasses of mutton, and 205 dead pigs, which was a perceptible increase over the previous week's arrivals. For the second consecutive week not a single head of live cattle arrived at Liverpool last week, owing, doubtless, to the operations of the new regulations as to slaughter on the quay.

It seems likely we shall soon have another innocent man receiving the "gracious pardon" of Her Majesty. One named Scampton, undergoing a sentence of twelve years' penal servitude on a charge of arson, was removed on Saturday from Portland Prison to Leicester to undergo a new trial. It is believed to be a case of mistaken identity. Seven years of the original sentence were remitted, and the remaining five years have almost expired.

The friends of William Habron object to the proposed compensation of 250*l.* placed by the Premier at the disposal of the Home Secretary, on the ground of its insufficiency to recoup the actual money loss sustained by the unfortunate man and his family by his trial and incarceration, wholly irrespective of his own personal sufferings. They state that the entire savings of the family (amounting to 180*l.*) were exhausted in the defence, and that Habron himself has lost any margin of savings he might have been able to accumulate had he been at large and not in a convict prison during the last two years.

The Home Secretary has informed the chief constable of Lancashire that, notwithstanding the altered circumstances of the Whalley Range case, the manner in which the police performed their duties meets with his approval. [It now appears that the Home Secretary will propose in the Estimates a vote of 1,000*l.* to Habron as compensation.]

Preparations are going on most vigorously for despatching the vessels to the Cape with the cable, and in all probability the first ship will leave early in the ensuing week. The cable will be laid in the line towards Mozambique from the first vessel, and other ships will follow in rapid succession to complete the line to Aden. The estimated cost will be between 900,000*l.* and 1,000,000*l.* A satisfactory solution of the difficulties between the telegraph companies and the Government has been arrived at, and an exchange of letters and the approval of Parliament is all that is required to complete the arrangement.

The Grosvenor Gallery was filled on Sunday evening by a crowd which is said to have thoroughly appreciated the character of the works of art displayed. Two thousand five hundred tickets, each admitting two persons, had been issued. A large number were disappointed in gaining admission, and it is expected another evening will be granted to the society.

Mr. Evelyn Ashley, M.P., presided on Friday at the annual meeting of the Artisans' Dwellings Company. The report stated that the revenue account showed an increase of over 10,000*l.* upon the balance of last year's revenue account. The year's operations showed a net profit of 23,524*l.*, which with last year's balance made an available sum of 25,199*l.* The directors recommended the payment of a dividend at the rate of 4 per cent. per annum. The report was adopted. Mr. Morley, M.P., in seconding a vote of thanks to the manager and secretary, spoke in strong terms of the condemnation of the value of their property which had been made public by some shareholders, and contended that there was every probability of an increased dividend being declared.

The action "*Scantlebury v. Goodlake*," relating to a criticism in the *Times* of the experiment of lighting gas lamps by electricity in Pall-mall, and which was stated by that journal to have failed through defects in plaintiff's workmanship, was concluded on Friday by a verdict for the defendant, and judgment was entered with costs.

Three young imitators of Peace have been sent to prison at Barnsley. They had broken into an outfitter's shop and stolen 10*l.* worth of goods. They were armed with pistols, and carried with them jemmies and other tools of the housebreaker. Sentence of six months' imprisonment each was pronounced, and the magistrate expressed regret that he could not order an application of the lash.

The Dublin *Freeman* announces that, in response to the intercession of a committee of ladies, with the Duchesses of Marlborough at their head, the proprietors of the large drapery establishments in that city have consented to provide seats for the female assistants in the different departments where long standing in attendance on customers is necessitated.

On Friday the Master of the Rolls had before him an action, in which the Rev. Frank Besant sought to restrain his wife, Mrs. Annie Besant, from interfering with or molesting him, contrary to the provisions of a deed of separation which had been executed by them. His lordship, after hearing Mrs. Besant, granted an injunction restraining her from taking any proceedings for compelling her husband to live with her. A counter-claim by Mrs. Besant for a judicial separation from her husband was dismissed.

The liquidators of the City of Glasgow Bank have postponed making their second call on the shareholders till decision has been given in the case before the House of Lords. If that decision is favourable to the liquidators the call will, it is stated, be 2,250*l.* per 100*l.* share.

The *Gardener's Magazine* says the fruit trees are teeming with the highest promise. The wood is firm and remarkably ripe, the buds are plump and apparently healthy. If any mischief has been done to them by the severe frosts of the past winter, there is good reason to believe that it is simply local.

M. Lepère, the French Minister of Public Worship, has addressed a letter to the Bishop of Grenoble, calling attention to certain passages in a pastoral letter recently issued by that prelate, the teaching of which the Minister considers to be at variance with the Concordat and the civil law.

In the French Senate on Saturday the report of the Committee on the proposed return of the Assembly to Paris was read by M. Laboulaye. It pronounces very strongly against the change. The question has been indefinitely postponed.

The contemplated revision of German tariffs will, after all, leave coal and nearly all other raw materials untouched. The whole scale of new tariffs is considerably below what was expected, and in nowise justifies the recent protectionist scare.

It is rumoured that Field-Marshal von Manténfel will be appointed Governor-General of Alsace-Lorraine, the idea of nominating a royal prince having been definitely abandoned.

By a majority of three votes (65 to 62) the Swiss National Council on Thursday rejected the proposal to restore to the cantons their liberty of action in the matter of capital punishment. This vote was, however, rescinded on Saturday, and the council is now in accord with the Council of State in recommending the re-establishment of capital punishment. Before this resolution can become valid it will require the sanction of the people and the cantons, but it need not be followed by a dissolution of the Chambers, and only the revision of one clause of the Constitution will be either possible or necessary.

King Humbert has commuted the sentence of death on Passanante to imprisonment for life with hard labour. He is to be sent to the island of Elba.

Herr von Tisza, in acknowledging the receipt of a further sum of 2,000*l.* for the relief of the sufferers by the floods in Hungary, asks the Lord Mayor to express the "deepest and lasting gratitude of the Hungarians to the noble English people, who have contributed so largely, and consequently have assisted in alleviating so much suffering and distress."

It is reported from St. Petersburg that the name of the young man who attempted to assassinate General Drenteln is known. Four Councillors of State have been arrested, as well as their wives, and one son, a student. A letter from that city says:—

I have ascertained that the night after the attempt on General Drenteln no less than forty-five persons, male and female, were arrested, many of them being of such high rank that special provision was made for their detention instead of sending them to the common prisons. Officers of the guard, court chamberlains, and councillors were among the number; two unmarried daughters of one of the most prominent members of the present Ministry have been subjected to domiciliary arrest. As it cannot be supposed that the police are capable of such egregious folly as trying to prove their activity by these wholesale arrests, it is natural to conclude that there is something more serious in the wind than a purely Socialistic conspiracy. The departure of the court from St. Petersburg is postponed, and great uneasiness prevails. A committee has been appointed to inquire into the causes that have led to the deaths of 200 out of 500 inmates of the Charkoff Central Prison. This frightful mortality has taken place within the last four months.

A Berlin telegram in the *Morning Post* says that the apprehensions entertained that the Russian police are secretly leagued with the Nihilists appear to be well founded. The Government has deposed Colonel Anatoff, chief of the police at Odessa, owing to his participation in the revolutionary propaganda.

A *Daily News* telegram from St. Petersburg states that the Russian expedition to Merv will consist of from 2,000 to 3,000 men, escorting an exploring party under the Grand Duke Nicholas Constantinoich. According to a Berlin telegram, the objects of this expedition are to ascertain the most convenient route for a Central Asian railway, to discover to what extent the Amu Darya is navigable, and whether it can be restored to its old bed so as to flow into the Caspian. The expedition will go by way of Karatugai, Syrdarja, Tashkend, and Samarkand, and will follow the downward course of the Amu Darya in boats.

The Chinese Ambassador at St. Petersburg has presented a formal demand for the restoration of the province of Kulджа.

It is reported in India that the Government have already lost 14,000 camels in the Afghan campaign.

It is now reported that some 75,000 persons, from every state of the American Union, are expected to join in a grand excursion party from Washington to San Francisco to welcome General Grant on his return home.

Miscellaneous.

MODERN REVIVALISM: DISGRACEFUL SCENES.—A series of special revival services is now being held at Grosvenor-street Mission-hall. Handbills have been widely distributed headed "The Salvation Army! in the Salvation Temple, Grosvenor-street," and the following characters were announced to take part in the services held on Sunday:—"Captain Booth, with his hallelujah fiddle; Happy Bill and Glory Tom, from Sheffield; Shaker Bill, from Blackburn; and a converted collier, a band of hallelujah lasses, the champion pigeon flyer and the champion wrestler of Over Darwen, and Mrs. Wilson, the singing pilgrim, who will play and speak for God." The morning service was very thinly attended, and passed off quietly; but in the afternoon the chapel was well filled, chiefly by young men and lads. From the beginning of the service to the end they kept up a continual uproar, shouting, singing, and ejaculating "Hallelujah," "Amen," &c. They completely drowned the voices of the speakers, who appealed in vain for silence. Two policemen were called in twice, but their presence failed to procure order in the chapel. In the evening the hall was crowded, but the service was frequently interrupted, and many persons had to be turned out. The services were of the usual character of revival services, presenting few unusual or objectionable features, and the uproar which existed was caused entirely by persons who had been attracted by the sensational character of the handbill.—*Manchester Guardian*.

MR. GEORGE SMITH, OF COALVILLE.—A meeting was held on Thursday, at the rooms of the Social Science Association, Adam-street, Adelphi, for the purpose of originating some substantial public acknowledgment of the services of Mr. George Smith in the passing of the Brickyard Children Act, 1871, and the Canal Boats Act, 1877. Lord Aberdare occupied the chair, and among those present were Mr. W. E. Forster, M.P., and Mr. Burt, M.P. Mr. P. W. Claydon, the honorary secretary, read letters expressing sympathy with the objects of the meeting from Lord John Manners, and several other members of Parliament. In opening the proceedings the chairman said they had

met to do honour to one who had given sixteen years of his life and all his worldly substance in doing good to his fellow creatures. With regard to the Brickyard Children Act, his efforts had been most valuable in supplementing those of the Legislature, but the whole credit of the Canal Boats Act might be laid to his door, as without him the problem of dealing with the canal population might still have been considered an insoluble mystery. Mr. Burt, M.P., then moved, and Mr. Gurney Sheppard seconded, a resolution thanking Mr. Smith for his services during the last sixteen years, and, on the motion of Mr. W. E. Forster, M.P., seconded by Mr. Clarke, it was also unanimously resolved that a public subscription should be at once opened in order that a substantial recognition of the services of Mr. Smith might be given him. A committee was then appointed, Mr. Bevan, of the firm of Barclay, Bevan, and Company, being appointed treasurer.

THE REMEDY FOR DEAR MEAT.—We believe, at last, the butchers of the metropolis are to be met in the same way as their brother tradesmen—by co-operative competition. Hitherto, co-operation has been a failure so far as fresh meat is concerned; even such articles as game and poultry, which are sold at some of the stores, are poorer in quality and higher in price than those of the same kind which can be bought elsewhere by a purchaser who knows his market and keeps his eyes open. Colonel Mann, who has already done much in connection with the introduction of refrigerator cars for the transit of meat, is organising an undertaking which is to break up the existing combinations between traders and middlemen. The proposed society will have a capital of £100,000, and will, in addition, issue annual tickets to non-shareholders, just as the co-operative societies do. It will establish five large markets in different districts of London, and will retail therein meat and fish, poultry, game, eggs, butter, and cheese, direct from the producers, at prices ranging from 20 to 30 per cent. below those at present charged. Some of Colonel Mann's anticipations seem almost too good to be true. He talks of selling beef at from 5d. to 9d. per lb. for the best pieces, rump steaks at 10d., and boiling pieces from 2d. to 5d. He also publishes the rates at which he can buy other provisions in Scotland, Austria, and France; and declares that he can bring them to this country, and place them before English purchasers, in better condition than home produce, and 50 per cent. cheaper. Colonel Mann is of opinion that the national loss from the duty on corn was insignificant when compared with the sums taken from the consumers of animal food by unscrupulous dealers. The Statistical Society four years ago estimated the national consumption of meat at 33,697,785 cwt. Put down the possible reduction in prices at 2d. per pound—and Colonel Mann declares this is nothing like the average overcharge—and the saving to the country would amount to 31,415,264*l.*—*Echo.*

WITCHCRAFT IN LEICESTERSHIRE.—A correspondent of the *Pall Mall Gazette* relates the following extraordinary story:—"In the village of Bottesford, in Leicestershire, lives a family of the name of Souby. The patriarch of this household has recently become impressed with the conviction that a witch has cast her mischief-working spell over him. He has heard extraordinary noises, and the contents of his cottage have been knocked about in a surprising manner. He assured the squire the other day that 'he had seen a brick rise from the floor, settle 'like a bird' on the sofa, and then fly through the window; that a basketful of mangel-wurzel had raised itself from the floor, and knocked its head against the ceiling; that a tin saucepan had taken flight from the hob, flown through the window, and, after wheeling about in the air for some time like a swallow, had returned to the fire-side; and that as he was coming down stairs he had met a large can of water walking up step by step.' Comprehending the situation at a glance, the squire on hearing the man's tale, called in the village policeman, and it was ascertained without much difficulty who the real author of the disturbances was. But Bottesford was in a condition of the wildest excitement. Nothing would convince the foolish people that the flying pots and pans were the work of a mischievous girl of fourteen. They clung to the belief that the manifestations were supernatural; and a Methodist preacher called a man 'an atheist' and threatened to knock him down because he refused to see 'the finger of God' stretched forth in the Soubys' cottage. Crowds visited the village; an old woman was singled out as the instrument of the Evil One, and 'serious apprehensions were at one time entertained that some violent outrage might occur.' The correspondent also mentions a farmer who not long ago went to the local newspaper office with an advertisement for 'a wise man' to come and 'take the witchcraft off him.' This intelligent cultivator of the soil declares that he has lost several horses and oxen through this malign agency. The mischief, he asserts, is all done by a lame old man whom he has frequently seen turn himself into a dog!"

The approach of spring leads those who possess gardens to turn some of their attention to the laying them out to the best advantage, and a great deal of information in a convenient form will be found by the amateur in the late Mr. George Glenny's well-known manuals. Messrs. Houlston and Sons have just issued the 135th thousand of "Gardening for the Million," price sixpence, by that gentleman. Mr. Wise, of Mile End-road, also sends us a convenient catalogue, and a specimen packet of his seeds, as sent by post.

Gleanings.

The two guns captured at Isandlana are now at Cetewayo's kraal. The Zulus are much puzzled as to how to work them, and the witch doctors are busy administering magic medicines to the newly-acquired trophies!

Some forty years ago the programme of one of the concerts of the Norwich Musical Festival contained the following list of pieces and of singers. It can hardly be considered overloaded, as regards punctuation. "Comfort ye Mr. Hobbs, 'But' who may abide Mr. Balfie, Behold a virgin Mr. Young, Behold darkness shall cover Mr. Phillips, Rejoice greatly Miss Birch, He shall feed Miss Hawes, Come unto me Madame Stockhausen."

A PUZZLED PLANT.—Plants sleep at night, as is well known, but their sleeping hours are a matter of habit, and can easily be disturbed. A French chemist recently exposed a sensitive plant to a bright light at night, and placed it in a dark room during the day. The plant at first appeared much puzzled. It opened and closed its leaves irregularly, in spite of the artificial sun beaming upon it at night, and in the daytime it sometimes awoke. It finally submitted to the change, unfolding itself regularly at night and closing in the morning.

A POSER.—Here is something to give you a sleepless night: A married widow who had a daughter aged nineteen. A's father visited his son after marriage, fell in love with the daughter aged nineteen, and married her. A's wife then had a son. A's father's wife also had a son. Now, by this complication, A's father became A's son-in-law, and A's step-daughter A's mother, because she was his father's wife. This is clear. Then A's son was A's father's brother-in-law, and his own father's uncle, for he was the brother of A's step-mother. Then A's father's wife's son was of course A's brother, being A's father's son; and he was likewise A's grandchild, because he was the son of A's daughter. A's wife would also be A's grandmother, because she was his mother's mother. A was therefore his wife's husband and grandchild at the same time. Yet, what I cannot make out is how A, under these circumstances, could prove that he was his own grandfather.—*Mayfair.*

BALCONY AND VERANDAH GARDENING.—Seeing how many difficulties there are to contend against in balcony gardening, no one should enter upon it who is not prepared to make a good beginning, and ready to profit by experience. To begin well some amount of skill must be brought to bear upon the work, so that a suitable selection of materials may be made. The choosing of the pots or boxes, and making a selection of suitable plants, are the most important points. Looking at the position they are to occupy, wood boxes offer the most advantages from a culture point of view, because wood is a good non-conductor of heat, and consequently plants occupying them do not suffer so much from heat and drought as those made of terra-cotta, metal, or slate. Of course I am aware that wood does conduct heat, but it does not allow the warmth to pass through it so readily as slate or terra-cotta. For this reason wooden boxes should be used in preference to those made of other materials, but they are not so durable, as the constant damp arising from the soil penetrates and in time rots the wood. In positions where the boxes stand in the shade, or where they are shaded during the hottest part of the day, slate boxes are to be preferred, as they can be painted any colour that may be desired to make them correspond with the surroundings. Wire baskets are the most unsuitable of any unless they are to be managed by someone who understands the requirements of the plants to be grown in them, as the occupants of wire baskets seldom receive enough water when attended to by the inexperienced. In making the selection care should be taken that, whether pots or boxes are decided upon, they must be large enough to hold a reasonable amount of soil, for a mere handful is of no use. Boxes for geraniums, petunias, tropæolums, and similar subjects, should when possible be eight inches deep and ten inches wide in the clear, the length to be in proportion to the space they are to occupy. It is not advisable to have the boxes more than three feet long, on account of the strength required to move them about. When the plants are grown singly in pots, and stand about on the floor of the balcony, it is a capital plan to place the pots in others two sizes larger, and fill up the spaces with fine soil. Geraniums and fuchsias do uncommonly well this way, because they suffer less from drought, as the soil is kept in a more uniform state of moisture. If wood boxes are used they should be made the same size as those made of slate, and may be ornamented with rustic work, and when so ornamented and varnished they have a very nice appearance.—J. C. CLARKE, in the *Gardener's Magazine.*

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Births, Marriages, and Deaths.

BIRTHS.

GLEDSTONE.—March 25, at Walton House, Trinity-road, Tulse Hill, the wife of Rev. J. P. Gledstone, of a daughter. **CLAPHAM.**—March 28, at 31, Milner-square, Islington, the wife of John Clapham, of a daughter.

MARRIAGES.

PEARCE-ATKINS.—March 22, at the Temple Congregational Church, St. Mary Cray, by the Rev. John Jones, Mr. Thomas A. Pearce, of Newport, Barnstable, to Harriett, daughter of the late Mr. George Atkins, Angelsea House, St. Mary Cray. **STOCKWELL-STANCLIFF.**—March 27, at Anerley Congregational Church, by the Rev. Joseph Halsey, Thomas Umfrey, third son of the late Isaac Stockwell, of Aylesbury, Bucks, to Mary Ann, eldest daughter of George Stancliff, of London.

DEATHS.

GRAY.—March 21, at Bath, William Gray, of No. 1, Royal-terrace, Northampton, aged 73, for many years a deacon of College-street Chapel. Friends will kindly accept this intimation. **FAWKNER.**—March 28, at The Byrons, Macclesfield, Mr. Benjamin Fawcner, aged 53. **HALSEY.**—March 31, at Milton Cottage, Buckhurst Hill, Mr. Joseph Halsey, formerly of Stepney, aged 69. **WILLANS.**—March 31, at Woodfield, Rochdale, Sarah, wife of Thomas B. Willans. Friends will please accept this intimation.

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LONDON.—SHIRLEY'S TEMPERANCE HOTEL.

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Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied, we are truly delighted, to find in London so quiet and comfortable a domicile. We shall certainly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

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Accidents Occur Daily!!

ACCIDENTS OF ALL KINDS

Provided against by a Policy of the

RAILWAY PASSENGERS ASSURANCE COMPANY,

The Oldest and Largest Accidental Assurance Company.

The Right Hon. LORD KINNAIRD, Chairman.

SUBSCRIBED CAPITAL, £1,000,000.

Annual Income, £214,000.

A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.

Bonus allowed to insurers of five years' standing.

£1,350,000 have been paid as Compensation.

Apply to the Clerks at the Railway Stations, the Local Agents, or

64, CORNHILL, LONDON.

WILLIAM J. VIAN, Secretary.

A CHURCH OF ENGLAND MINISTER'S

WIFE writes that "she saves ten shillings a fortnight by using Harper Twelvetees' 'VILLA' WASHER, WRINGER, and MANGLE; and although she permits no rubbing, the linen is beautifully cleansed, and is much clearer than when done by hand, while the saving in mending has been astonishing." £5 5s. Carriage paid; free trial; easy payments, or ten per cent. cash discount. Harper Twelvetees, Laundry Machinist, 40, Finsbury-circus, London, E.C. Works, Burdett-road, Bow, E.

HOUSEHOLD RETRENCHMENT.

Cut down your Household Expenses during the present hard times, and save several guineas per annum by using Harper Twelvetees' renowned HOUSEHOLD MANGLE and WRINGER, which saves considerably in wringing, drying, mangling, and mending. Free trial; carriage paid; easy payments, or ten per cent. cash discount. Harper Twelvetees, 40, Finsbury Circus, London, E.C. Works, Burdett-road, Bow, E.

BORWICK'S FOUR GOLD MEDAL BAKING POWDER makes Bread, Pastry, &c., light, sweet, and digestible. Sold everywhere in 1d., 2d., 4d., 1s., 2s. 6d., and 5s. packages, of which 700,000 are sold weekly.

EXCELSIOR GAS BATH, £5 10s. 0d.

Reflector Cooking Stoves from 10s. 6d. Sole maker G. SHREWSBURY, 59, Old Bailey, E.C. Factory Barrington-road, S.W.

EAVESTAFF'S PIANOFORTES.

Unsurpassed for Tone, Touch, Durability,
and Cheapness.

56, JERMYN STREET, W.

PIANOFORTES, £19 10s.

AMERICAN ORGANS, £9 5s.

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Perfection in Tone and Touch. Workmanship warranted. Our high-class instruments are sold at wholesale CO-OPERATIVE TRADE PRICES, 20 PER CENT. DISCOUNT FOR CASH.

Before you decide on purchasing, write for a Descriptive Price List and Testimonials to G. LINSTRAD, Manager, COBDEN PIANOFORTE COMPANY, 18, EVERS HOLT STREET, CAMDEN TOWN, LONDON.

ISSUE OF SECOND HALF OF CAPITAL.

HOUSE PROPERTY AND INVESTMENT COMPANY (Limited), 92, Cannon-street, London, E.C., seven doors east of the Cannon-street Station. Capital, £1,000,000, in 40,000 fully paid-up shares of £25 each, for the Purchase and Sale of productive and progressive House Property, and Improving the Dwellings of the Working Classes on the self-supporting principle. Registered March 15, 1876.

PROGRESS.

Reserve Fund upwards of £27,000.
Estates purchased 121, for £546,783.

Shareholders 1,800.

Profitable re-sales made from time to time.

CAPITAL ALLOTTED.

1st issue, at par	4,000 shares	Amount	£100,000
2nd "	£1 prem. 4,000 "	"	100,000
3rd "	£2 prem. 4,000 "	"	100,000
4th "	£3 prem. 4,000 "	"	100,000
5th "	£4 prem. 4,000 "	"	100,000

Total 20,000 Total £500,000

Sixth Issue of 4,000 Shares, £25, at £5 per share premium, are in course of allotment.

The present premium has been fixed to place on a fair level the old shareholders and present entrants.

Current rate of interest on Shares, SIX PER CENT.

For Report and Balance Sheet, Share Application Form, and Pamphlet, entitled, "Seventeen Facts about the House Property and Investment Company," apply to

W. H. BADSEN, Secretary.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.

Paid-up Capital £500,000.

INTEREST ALLOWED ON DEPOSITS.

5½ per Cent. for Five Years and upwards.

5 per Cent. for ONE Year and upwards.

Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached for half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

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Apply at the Office of the BIRKBECK BANK, 29 and 30 Southampton-buildings, Chancery-lane. Deposits received at varying rates of interest for stated periods, or repayable on demand.

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Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.

A Pamphlet, with full particulars, may be had on application

FRANCIS RAVENSCROFT Manager.

TIDMAN'S SEA SALT.—Patronised by the Royal Family. Analysed and approved by Dr. Hassall. A daily bath prepared with this salt invigorates the system, fortifies the constitution, braces the nerves, and prevents cold. A teaspoonful must be dissolved in each gallon of water. Sold by Chemists and Druggists in bags and boxes. Beware of imitations.

TIDMAN'S SEA SALT should be used in every Nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade-mark.

WEIR'S 55s. SEWING MACHINES. Lock, Chain, and Twisted Loop Stitch. All one price. Simple, Silent, Reliable, Durable. Guaranteed. No extras. Month's free trial. Easy terms of payment. Carriage paid Prospectus free.

J. G. WEIR, 2, Carlisle-street, Soho-square, W.

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has been awarded

HIGHEST PRIZE AT PARIS EXHIBITION, 1878: and the Jury in their Report say:—"The 'ARCHIMEDEAN' did the best work of any Lawn Mower Exhibited."

GRAND DIPLOMA OF HONOURABLE MENTION, VIENNA, 1873.

SILVER MEDAL, VIENNA, 1870.

SILVER MEDAL, HAMBURGH, 1869.

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was the only Lawn Mower used, and specially selected in preference to all other Mowers, for cutting the grass on the most conspicuous parts of the Paris Exhibition Grounds.

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PRICES FROM TWENTY-FIVE SHILLINGS. Delivered carriage free to all stations. Illustrated Catalogue and Testimonials post free on application.

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SPRING AND SUMMER CLOTHING

FOR GENTLEMEN, YOUTHS, AND BOYS

65 & 67, LUDGATE HILL, E.C.

To meet the demands of their immense connection, special and novel fabrics for the SPRING and SUMMER SEASONS are manufactured by Messrs. SAMUEL BROTHERS. A large variety of all the most fashionable and distinguished mixtures and designs are now ready for inspection.

Each Roll of Cloth and all Ready-made Garments bear a Label whereon the Price and Class are marked in plain figures.

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SUIT	36s.	42s.	50s.	59s.
COAT	17s. 6d.	21s.	28s.	33s.
TROUSERS ...	12s. 6d.	13s.	14s.	17s. 6d.
OVERCOATS.	21s.	28s.	33s.	42s.
"ULSTER" ..	30s.	42s.	50s.	60s.
BOYS' SUIT ...	16s.	20s.	24s.	28s.
Do. OVERCOAT	12s. 6d.	16s. 6d.	21s.	24s.
Do. "ULSTER"	15s. 6d.	20s.	25s.	29s.

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COAT	42s.	45s.	55s.	60s.
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OVERCOAT ...	50s.	55s.	65s.	70s.
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Do. OVERCOAT	27s.	30s.	36s.	—
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WAISTCOATS, 7s. to 13s.

The Ready-made equal to those made to order.

Prices of Boys' Clothing vary according to Height.

Patterns Free.

"THE WEAR-RESISTING FABRICS" (Registered) Have for some years past formed an important feature in the manufactures of Messrs. SAMUEL BROTHERS, and are remarkable for their extremely durable qualities, resisting the hard wear of Youths and Boys to an extent ultimately resolving itself into an important economy in domestic expenditure. These Fabrics are equally serviceable for GENTLEMEN'S MORNING or TRAVELLING SUITS.

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57, GREAT RUSSELL ST.,
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Immediately Opposite the British Museum.

WILL be glad to forward his new Pamphlet, gratis and post free, which explains the only perfectly painless system of adapting ARTIFICIAL TEETH

(Protected by Her Majesty's Royal Letters Patent

Which have obtained

FIVE PRIZE MEDALS,

LONDON, 1862; PARIS, 1867; PHILADELPHIA, 1876;

VIENNA, 1873; and NEW YORK, 1853.

CONSULTATION DAILY, FREE.

TESTIMONIAL. Jan. 27, 1877.

My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.

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BEFORE PURCHASING YOUR SEEDS,

send for my Assortment of HARDY ANNUALS, Thirteen Large Packets, with Name, Colour, Height, and Cultural Directions on each. Also CATALOGUE and ILLUSTRATED ALMANACK, containing Forty-one Pages of useful information, and Thirty-seven Illustrations. All post free for fourteen stamps.—G. WISE, Seedsman, Florist, &c., 17, Mile End Road, London, E.

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NELSON'S OPAQUE GELATINE,
NELSON'S CITRIC ACID,
NELSON'S ESSENCE OF LEMON,

A New and Economical Recipe in each Packet of Gelatine

BOXES containing

12—6d. Packets GELATINE,

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1—1s. Bottle ESSENCE OF LEMON,

Sufficient to make 12 Quarts Jelly,

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SEVEN PRIZE MEDALS AWARDED.

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A single trial solicited from those who have not yet tried these splendid preparations.

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The Most Delicious Sauce in the World.

This cheap and excellent Sauce makes the plainest viands palatable, and the daintiest dishes more delicious. To Chops, Steaks, Fish, etc., it is incomparable.

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Prepared by GOODALL, BACKHOUSE and Co., Leeds.

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The Best in the World.

The cheapest because the best and indispensable to every household, and an inestimable boon to housewives. Makes delicious Puddings without eggs, Pastry without butter, and beautiful light Bread without yeast.

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The best, cheapest, and most agreeable Tonic yet introduced. The best remedy known for Indigestion, Loss of Appetite, General Debility, &c., &c. Restores delicate individuals to health and vigour.

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GOODALL'S CUSTARD POWDER,

FOR MAKING

Delicious Custards without Eggs, in less time and at Half the Price.

Unequalled for the purposes intended. Will give the utmost satisfaction if the instructions given are implicitly followed. The proprietors entertain the greatest confidence in the article, and can recommend it to housekeepers generally as a useful agent in the preparation of a good Custard. Give it a Trial.

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Is it Possible?

Quite possible to have an Oroide Gold Watch, presenting every appearance of the precious metal, at that very low price, and containing works equally good with those in the best gold watches.

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"I noticed an Indian locket which was extremely handsome, and would cost at least six guineas in gold, the price being half-a-guinea. A lady's long chain of a handsome pattern, called the 'Prince of Wales,' cost 15s., and a short chain, the 'Victoria,' 7s. 6d. Necklets can be had from 2s. 6d. to 30s. I noticed some at 8s. 6d. in really beautiful designs; lockets to hold four photographs cost a guinea. The gentleman's complete set of studs with solitaires for cuffs, either engraved, plain, or with stones, cost from 5s. 6d. to 10s. 6d. These prices will prove how inexpensive Oroide is, though it differs in that respect only from real gold."—*Sylvia's Home Journal*, Christmas Number, 1878.

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WILLS'
BEST BIRD'S EYE TOBACCO.

This Tobacco is now put up in 1-oz. Packets, in addition to other sizes, the label being a reduced fac-simile of that used for the 2-oz. Packets. Also in Cigarettes, in boxes of ten each, bearing the Name and Trade Mark of

W. D. & H. O. WILLS.

SPECIALITY IN ORANGE MARMALADE.

THE SEVILLE ORANGE MARMALADE

IS PREPARED ONLY BY

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(PURVEYORS, BY SPECIAL APPOINTMENT, TO H.R.H. THE PRINCE OF WALES).

LONDON, ABERDEEN, AND SEVILLE,

At their FACTORY in SEVILLE, under Patent from H.M. ALFONSO XII., King of Spain

All OTHER Brands of Marmalade are prepared in the old way.

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DELICIOUS and MOST WHOLESOME.
THE CREAM OF OLD IRISH WHISKIES.
Dr. HASSALL says—"Soft and Mellow, Pure, well Matured,
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STEEL PENS, warranted quality, Manufactured by
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PEN, No. 413; EXTRA STRONG METAL SKEDADDLE,
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FOR MORE THAN A QUARTER OF A
CENTURY this powder has sustained an unrivalled
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the BEST and SAFEST article for Cleaning Plate.

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HOPGOOD & CO.'S NUTRITIVE and
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Sedative and Cold Cream, 6d., 1s., and 2s. 6d.

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DR. NICHOLS'
FOOD OF HEALTH.

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Thousands who are now suffering from
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All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

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Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

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ERUPTIONS: their Real Nature and Rational Treatment; with Remarks on the Abuse of Arsenic, Mercury, and other Reputed Specifics.

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THE CELEBRATED EFFECTUAL CURE without internal medicine. Sole Wholesale Agents, W. Edwards and Son, 157, Queen Victoria-street (formerly of 67, St. Paul's Churchyard), London, whose names are engraved on the Government Stamp.

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THE MIRACULOUS CURE for CORNS (BRODIE'S REMEDY) gives immediate relief from pain, and speedily cures the most obstinate corns. All sufferers should try it. Sold by all chemists, or sent direct for 15 stamps.—LAWRENCE and Co., 485, Oxford-street, London.

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SEVILLE

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MARMALADE in

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FULL WEIGHT, is sold by

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TWELVE PRIZE MEDALS.

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PURVEYORS to the QUEEN,

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REMOVING or WAREHOUSING FURNITURE, &c. Application should be made to the BEDFORD PANTHECON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

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(Soft Finish), in White, Black, and Colours,

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Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.

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HOUSEHOLD FURNITURE

IN GOOD TASTE AT VERY MODERATE COST.

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CABINET MAKERS AND UPHOLSTERERS,

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Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

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